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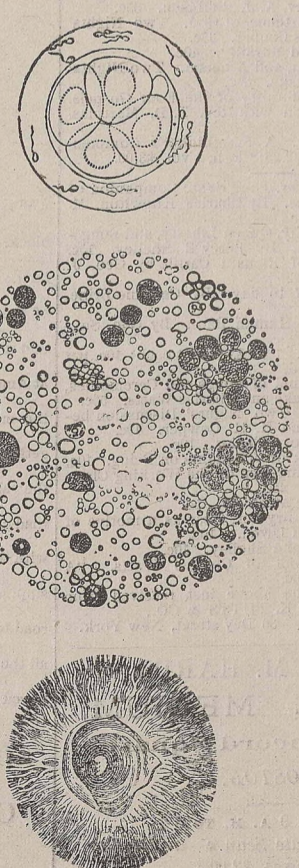
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BY AND BY:

AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

BOOK III. CHAPTER VIII.

Criss ran toward the fallen figure of her whom he had a second time rescued; but finding his efforts to restore her to consciousness vain, he hastened to the car, which he had left close at hand, and presently returning with a cordial was more successful in winning her back to life. When she opened her eyes, he addressed her in Arabic, and was surprised to receive only a vacant stare in return.

Supposing that she was still under the influence of her recent swoon, he proceeded to pour more of his reviving liquid on her brow and hands. But she impatiently repelled the attention, and said sharply—

"Why do you talk to me in a language I don't understand? Are you not Mr. Carol?"

"Certainly, that is my name; but—"

"But you don't know me," she interrupted, "and you thought it was some other girl you were saving?" And in the access of her momentary jealousy she energetically repulsed him.

Then, softening—

"I did it all to please you," she exclaimed, and burst into tears.

"What! can it be Nannie!" he cried; "my pretty little friend Nannie! alone, up here, and in this plight!"

"Of course it is. Why, who else did you think it could be?"

And then, glancing at her hands and clothes, which were all torn and soiled, she said—

"Well, I do look like a beggar girl; but, oh! I am so sore all over, with my tumblers and the thorns, and running away from those nasty negroes. I am sure I must have some dreadful wounds somewhere," and lifting her dress she revealed some ugly cuts above the ankles, from which the blood was flowing. This alarmed her, and exclaiming—

"Oh, I can't bear the sight of blood," she swooned away again.

Criss was somewhat embarrassed. He could not leave her there and thus. And he was most anxious to set about fulfilling his mission. Besides, as a young man, and one who was not a doctor, he was naturally shy about investigating the bodily state of one of the other sex.

Nannie, however, gave him little leisure for indulging his embarrassment. Starting to her senses again, she cried—

"Why don't you stop the bleeding? Surely a man is not afraid of the sight of blood. Have you nothing that will do for a bandage? Here, wrap this round. It will do till something better can be got."

And she tore off some strips from her tattered skirt and gave them to him.

Setting to work as directed, Criss did not fail to derive considerable relief from her manifest unconsciousness of the peculiarity of the situation, and was glad to accept her rebukes for his clumsiness in proof of that unconsciousness.

"I am so hungry," said Nannie, whimpering once more.

"That is soon remedied," replied Criss. But you must get into your old place in the Ariel's car, and then you can feed, and sleep too, as we go along."

"Why, where are you going to take me?"

"Well, you see, we are not the only people in the world to be thought of," he returned. "Now just tell me exactly how matters stand at the settlement?"

"Oh, such fun!" she cried, clapping her hands; "there's not a human creature there; and I have set all the doors and gates open, and let all the cats and dogs, and cows and poultry, and other tame beasts loose, to go where they like, and broken the telegraph things, and—"

He succeeded at length in learning from her the whole situation, so far as she knew it. He then told her that he had passed the troops on their way, and that he must at once return to the capital to see if he could do anything to arrest their progress.

"Then what are you going to do with me?"

"Under all circumstances," he returned, "I think it best to take you with me to the capital, and perhaps deposit you with a doctor to be properly attended to while I am busy."

"You seem very anxious to get rid of me," she said with a

pout. "I hate doctors, and don't want to be left by myself in the city, with strangers. Besides, I am quite well now, or shall be when I have had something to eat."

"Well, get into the car at once," said Criss, "and we will settle the rest as we go along." And he helped her to get up and move toward the Ariel; but she was so stiff and exhausted that he had almost to carry her and lift her in.

The couple of hundred miles which separate the mountain from the city were soon spanned; but not before Nannie, who had eaten a hearty meal, was fast asleep. Criss had been amused to find that on catching sight of herself in a little mirror which was in the car, for the fire still burnt brightly, she insisted on washing her face and arranging her disordered hair before touching a particle of food. With a light wrapper of Criss's thrown over her head and shoulders, she really looked as charming once more, Criss thought, as it was possible for any one to look, even under the most favorable circumstances.

Approaching the capital, Criss arrested his flight, intending to hover around it until the arrival of daylight should make it possible for him to hold communication with the authorities.

To his great satisfaction his passenger continued to sleep soundly.

CHAPTER IX.

Avenil knew that Criss would not have dispatched such a message to him as that which he received from Jerusalem had there not been a good cause for urgency. Losing no time in communicating with the Confederate Council, he found that orders had already been issued, in answer to the appeal of the white settlers in Boraou, to dispatch an aerial force to their aid. But, as Criss's message suggested to Avenil, the mischief might be done before that force could arrive. He therefore represented to the Council the propriety of telegraphing to the leaders of the revolution in the African capital, the strongest assurances of condign punishment should any harm befall the European population; stating at the same time that the message would be immediately followed by a force capable of utterly destroying the city by raining explosives and inextinguishable fire upon it.

Criss did not pause to hover around the capital as he had intended. For, although it was not yet light, he found the whole population on the alert, and the leaders in full conclave. Uncertain of their temper, he hesitated about alighting to seek a doctor for Nannie. Besides, her sound, continued sleep assured him that, under the care of nature, she was doing well.

He had intended to plead with the insurgent chiefs the cause of the fugitive prince and the settlers, by assuring them of vast rewards if they would reinstate the former, and of the severest punishment if they injured the latter. And he was prepared to work upon the popular superstitions by announcing the safety of the sacred gems of the crown, and to offer himself as a guarantee that they and the prince should be forthcoming at a fitting time. But for the present he would defer seeking the necessary interview.

Finding the city awake and abroad as if it had been up and out all night, he contented himself in the first instance with descending low enough to catch the meaning of the cries and conversations which were going on in the streets. He could do this without himself being seen, as, though the city below was lighted, the air above was still dark. Yet he observed numberless faces constantly upturned toward the still darkened sky, as if in expectation of a visit from that region; but it was some time before he could string together the sentences he caught, so as to gather from them a connected meaning.

At length, when dawn was so near that he thought of retreating, he discovered the cause of the general anxiety. A message had arrived in the night from the Council of European Nations, declaring in the most positive terms that the city should be razed to the ground, and utter destruction dealt on the people, if any injury was done to a single European in the country; and that an aerial expedition was already on its way, with strict injunctions and ample means relentlessly to execute the vengeance denounced.

This was such a practical method of dealing that Criss was strongly disposed to see Avenil's hand in it, and he congratulated himself on his forethought in telegraphing to him from Jerusalem.

Having thus obtained a key, he soon succeeded in unlocking the mystery. The news of the threatened vengeance had got abroad, and the whole population had assembled to insist on the Government instantly countermanding the movement of the troops dispatched against the settlers; and such was the alarm lest the Confederate Squadron should arrive and commence the work of destruction, that even after they knew the expedition had been recalled, they remained all night in the streets watching the northern sky for the first glimpse of the expected foe. Such was the estimation, justly earned, in which the Council of the Confederate Nations was held.

The circumstance of the Central Military Depot of the Federal Aerial Forces being in England served to save time. It was the stability of the English character and institutions, added to the insularity of the country's position, that had led to the other nations fixing on England as the best depository for such a charge.

Assured now that a stranger had nothing to fear, but rather the contrary, from the populace, Criss had no longer a motive for concealment. He determined, however, to reveal himself in such a way as to impress them with a sense of the importance and authority of his mission.

So, making a considerable detour to the north, and ascending high into the air, he rapidly returned in a direct line toward the city, dropping from his car as he flew signal bombs, which exploded in the air. He was gratified by the result of this scheme in two ways. First, the explosions attracted the attention of the populace, eliciting from them loud cries of terror, and from the authorities signals in reply. And, secondly, they did not awake Nannie.

It was daylight now, when, beheld by myriads of upturned

eyes, Criss's car rushed through the air, and alighted upon the flat roof of the lofty building which he had before ascertained to be the headquarters of the authorities.

Surprise took the place of fear when it was seen that this little car was alone, and that it contained, apparently, but a solitary individual.

Addressing the people through his speaking trumpet, Criss desired the principal persons in authority to show themselves on the terrace of the building below in order that he might hold an interview with them.

These presented themselves, and respectfully inquired of Criss whether he was connected with the threatened expedition of the European Confederacy.

Criss replied in the affirmative, and added that it was not very far behind him. The object of his presence thus early was to obtain in advance of its arrival positive information respecting the situation, especially as it affected the foreigners, and to report to it accordingly. Nothing but the safety of the whites would insure their own. What had they done toward this end?

They assured him by their chief spokesman that the troops which had been dispatched to the mountains over night would be met on their arrival by positive orders to abandon the enterprise, and return to the capital.

"Can you depend upon their obeying you?" he asked.

It was clear to Criss that this was a perplexing question, and that the revolutionary government placed very little reliance on the fidelity of the troops in the event of their desire for violence and plunder being thwarted.

"The Federal squadron," he said, "will certainly not return home without inflicting punishment, unless they have positive proof that their countrymen are unharmed. It is a part of my duty to proceed to the settlements and ascertain their condition for myself. When I have actually seen the troops embarked on their way back, I will return and communicate the intelligence to the Federal commanders, whom I shall then doubtless find here. In the meantime you will do well to consider what further steps are practicable for compelling the instant return of the troops."

After a brief and excited colloquy, the chiefs again addressed him, saying:

"We thank you for the suggestion. We have decided to place the wives and families of the entire force under immediate arrest, and telegraph to the troops that on their failure to obey us, we shall massacre the whole of their families."

Feeling sure that such a necessity would not arise, Criss could not help smiling inwardly at the vigor of the resolution, and the testimony it bore to the wholesome effect of European civilization felt by these people. He thought of Avenil's doctrine of the physical basis of virtue.

"So far, well," he replied, "but I must proceed thither, nevertheless. There is one other point in which I have first to confer with you. This time I speak, not as connected with the Federal Council, but as agent of the fugitive Prince of Abyssinia, your legitimate sovereign, now that his father, the late Emperor, is dead."

Was it certain that he was dead? they asked eagerly.

"Certain. I was with him when dying, and received his dying injunctions."

They announced to the multitude, who stood watching the conference with vast interest, that Theodoros was really dead; and a great shout immediately arose, which appeared to Criss to be one of satisfaction.

Was it the Emperor personally, the dynasty, or the form of government that was obnoxious to them? he asked.

This question excited an indescribable commotion. It seemed to Criss as if everybody was shouting at once, and shouting conflicting answers. Among the replies he caught one to the effect that they had nothing against the young Prince; and another, that they would acknowledge no dynasty which did not possess the Talisman of Solomon.

"In this matter," he replied, "I act as one who wishes to serve you, the Prince, and all people; and also as one who has both the power to restore the Prince and the sacred gems, and the will to assist him, if he be restored, in making this one of the happiest countries of the earth—even to the turning of the Sahara into a garden," he added, using their favorite hyperbole.

It seemed to him that at this moment they must have obtained a better view of him than during the previous part of the conversation, or had come to take a greater interest in his person; for, as by one consent, all eyes had commenced intently to scrutinize him, as he stood erect in his car, with one hand holding one of the Ariel's side rods, and his speaking trumpet in the other.

The scrutiny continued for some moments in silence, Criss, on his part, composedly confronting the crowd, and waiting for a reply.

Then, as from one huge throat, arose the shout:

"It is the Prince! it is the Prince himself!"

Criss had not thought of the resemblance, and the effect it was likely to produce if observed. Should he utilize the mistake, or undeceive them? To attempt the latter he at once perceived would be unavailing. What would his word be against the unanimous testimony of their own eyesight? He must therefore utilize the mistake. But before he had time to speak, they cried:

"Come back, oh, Prince, come back to us! come back with the Sacred Talisman of thy ancestors, and we will receive thee gladly. But without that no king reigns in Soudan."

"Answer me this, then, before I go forward on the mission that is to save your homes from destruction. Do you pledge yourselves to receive back your Prince, and to remain faithful to him, whenever he shall present himself with the Sacred Talisman?"

The crowd and the chiefs were by this time become as one body. Criss addressed himself alike to all, and all joined in the replies.

"Yes, yes!" they cried; "but where is it now?"

"It is safe in England."

"In England! The land that made us Christians? We admire and respect England, though it afterward abandoned the faith it had given to us."

"Christians, indeed!" thought Criss, with an inward sigh, as he remembered how, in close imitation of the long, dark ages of Christendom, the country had fostered under that sacred name some of the most degrading superstitions. He thought, too, how natural it seemed to be for those who remained in the rudiment of things, to regard as apostates and unbelievers those who proceeded to higher developments.

"England!" they shouted again. "If we restore you to the throne, will you get England to help us to shake off the yoke of the Jews?"

"You may be assured that all this, and much more, will be as you wish, if only you act like an enlightened and civilized people," returned Criss. "For my part, I pledge myself to do my utmost to fulfill your righteous desires. For the present I go to the mountains to see that the land of Soudan does not incur the shame of maltreating strangers to whom its hospitality has been pledged."

At the moment of departing he paused once more, and writing something on a tablet, he threw it down to the chiefs, desiring them to give it to the commander of the Federal squadron on his arrival. Beside a message to that officer, it contained also a message for Bertie, in case he should have accompanied the expedition, an event which his knowledge of Avenil caused him to regard as more than probable; and which his scheme for solving the problem of the situation rendered almost indispensable.

He was anxious to start without further delay, for he heard Nannie moving in the car as if awake, and he was exceedingly averse to her being discovered there.

"Have I been good?" she asked, when they were once more aloft, and on their way back to the settlement. "I did so want to pop my head out while you were talking with those people; but I did not know whether you would like me to be seen."

"You have been the very best of girls," said Criss. "Under the circumstances, it would have been exceedingly inconvenient for you to be seen. I am glad to find you have so much self-control."

"Oh, I haven't a bit of that," she returned; "but I thought you would approve of my keeping still. What would they have done had they caught sight of me?"

"That I cannot exactly say; but it might have interfered with some very important plans which I have."

"You are very young to have anything so important to do."

"Circumstances sometimes force things upon one," answered Criss. "Did you ever happen to see the late Emperor or his son?"

"No, never; but I have heard that the Prince is very good-looking. And I hope he is, for I cannot imagine a Prince being ugly."

"Well, they want the Prince to come back and be Emperor; and I promised to let him know, and perhaps help to bring him."

"Why, where is he?"

"I left him yesterday at Jerusalem."

"So you will be going away again?" she said, pouting.

"Certainly. I am but a chance visitor to these regions. My home, you know, is in England."

"I'll never be good again," said Nannie, resolutely, after a short pause, and looking very miserable.

"Surely, this is a rasher vow than you will find it in your heart to keep."

"Oh, you don't know how bad I can be," she answered. "I have the evildest mind, but I don't think my heart is bad. But I never get anything nice by being good; at least, since grandmother died."

"And how did she reward you?"

"She always kissed me. I have had no one to kiss me since. I would have done anything for her, darling granny. She took all the care that was taken of me after my mother's death. I believe my father hated her only because I was fond of her. He never kissed me in his life that I can remember."

"It's a pity that I am not your grandmother, Nannie, for then I could have rewarded you as she used to do."

"You did kiss me once, you know; but I didn't like it."

"Indeed! I am sorry for that. You must ascribe my unskillfulness to want of practice."

"It isn't practice that's needed," she said, shortly.

"No? What then?"

"Affection. You didn't care for me enough to kiss me in the right place. People who care don't kiss on the forehead," she added, pouting.

"Well, Nannie, I must say that when you put out your lips like that, they do look very much as if they were made for kissing."

"Of course they were," she said. "Only you expect me to be good without rewarding me when I am."

"Well, Nannie, if a kiss from me, in the right place, be any reward, I am sure you are welcome to so slight a gift."

"Hear the boy!" she exclaimed. "He calls a 'slight gift' what Mattie declares any other man would give his eyes for," and she put her face, covered with an arch smile, close to his—for they were in the same compartment of the car—and pouting like a petulant, bewitching child, said:

"Give it to me, then."

When they had exchanged kisses, Nannie was quiet and content, merely remarking, demurely:

"I suppose I ought to say 'thank you,' for I am evidently the one favored." And again, after a pause, as if speaking to herself:

"I do believe he gave it to me because he thought I wanted it, and not because he wanted it himself."

But for Criss, unacquainted as he was with the magnetic phenomena of the lips, a new order of things seemed to have commenced in the universe. He felt his whole nature for the moment possessed by some novel and powerful sorcery and scarce knew whether to regard Nannie as a woman, child or witch. Anyhow, he felt convinced that no other pair of lips in the world could have such a power.

It required a much more practiced faculty of discernment in such matters than Criss had to see that, while on one side of Nannie's nature she was as a child starving for an endear-

ing caress, on the other side she was a very woman in her consciousness of the irresistible might of her charms.

CHAPTER X.

It has already been related how Criss visited the troops encamped at the foot of Atlantika, and after a lengthened colloquy ascended to the settlers who were posted on the hill.

His arrival from the capital occurred at a fortunate moment, for the troops were in almost open mutiny against their officers, and disposed to attack the whites, or at least plunder the settlement, in spite of the urgent dispatches received from the city, and the positive orders of their commanders. These latter knew enough of the Federal Council and the resources at their disposal, to fear the worst in the event of its menaces being disregarded. With the ignorant soldiery it was different, and the arrival of the dispatch from the authorities in Bournou, declaring that in the event of their orders being disobeyed, they would massacre every woman and child belonging to the force, proved a most useful stimulus to their submission.

In this mood, while sullen with disappointment and angry with the revolutionary leaders, Criss's arrival proved a welcome diversion. It served to give reality to the news from the capital, and reconcile the troops to their own forbearance. Throughout his journey he had been possessed by one apprehension. He feared that the authorities might anticipate his arrival at the camp, by a telegram announcing him as the Prince, and notifying their readiness to receive him as Emperor, now that Theodoros was dead. That they had not done so was due only to their distrust of the temper of the troops. The intelligence of the counter-revolution might exasperate them into committing the violence now so much deprecated.

So Criss himself was the bearer of the news that the aerial squadrons of the Confederate Nations of Europe were hourly expected at the capital; that the Emperor was dead, and the whole people ready to welcome the Prince, who, on his part, was prepared to rule in accordance with their wishes. The one thing necessary now was that he should be enabled to return almost immediately to the city, and inform the Federal commanders that he had himself seen that the whites were unmolested, and the troops actually in the trains, and on their return home. As for their disappointment, they ought to be thankful at having escaped the disgrace of violating the laws of hospitality in regard to the white settlers; and, for the future, let them only prove faithful to their new engagements, and a compensation would not be lacking under the restored regime.

Criss committed Nannie to the charge of her relatives on the hill, telling them that she had been injured by a fall, and required attention. Nannie herself was too disconcerted by the necessity for Criss's speedy departure to say much about herself. Indeed, if the full truth were to be told, it would have to be admitted that for several hours she was much too cross to open her mouth.

Criss gave the settlers a sketch of the position of affairs, and as soon as he had seen the last train moving off with the troops, started on his way back to the capital, having promised Nannie to return before long, and inquire after her wounds.

It was with considerable anxiety that Criss once more approached the city. Knowing how shallow and fickle are all uncultivated peoples, especially those reared under the tropics, he feared that the resolution of the Bournouse would not long hold, excepting under the pressure of a palpable object of dread. It was mainly to the expected arrival of the Federal squadron that the recent conversion had been due. Should any chance occur to delay its coming until after the return of the troops from the hills, it was impossible to say what revulsion of sentiment might take place. At any rate, thought Criss, it would not do for him to show himself again until backed by the expected force. It was, therefore, with much anxiety that he kept his look-out as he approached the city.

The excitement in the Bournouse capital was intense, when at length the word was given that something was visible in the northern horizon. Taking for granted that such something could only be the expected expedition, the whole population flocked to the roofs of their houses, and all the most elevated places, to witness the portentous advent.

They were not disappointed, either in the fact of the something being the aerial fleet, or in the strangeness of the aspect it presented.

Swiftly and steadily the vessels came careering onward, looming larger and larger as they approached, resembling, in their order and regularity, a flight of gigantic wild fowl; for now they would range themselves in long lines, wedge shape, one behind the other; now expand into curves, and then stretch straight out into one long array, like an advancing line of battle; and finally, as they came up to the menaced capital, reversing the direction of their line, so as to arrive singly, one after the other, the car of the admiral in command having the lead.

Arrived directly over the city, they suddenly brought up, and remained nearly stationary. As they paused on high, keeping themselves, by a slight movement of their machinery, floating slowly about, now spread out over the whole area of the city, now collected into a compact mass, it might well have seemed to the myriads of the inhabitants, who, with upturned faces, were gazing from below, that they themselves were fishes at the bottom of the sea, and that this was a vast fleet of huge war ships, whose dark hulls lay floating on the surface.

It was indeed a far larger force than was necessary for the task of destroying a city. But the chance had been utilized as an occasion for practice; and in addition to the vessels of destruction, the Council had deemed it advisable to dispatch a large number of transports, in case it should prove necessary to remove the white settlers from the country.

So impressed was the multitude with the aspect of these mighty engines of war, lying so secure in their calm grandeur, far out of reach, that they remained hushed as in terrified

expectation of the sudden descent of the shower of all-consuming fire with which they had been threatened.

The national flag, exhibited by being stretched horizontally above the Hall of Government, indicated to the aerial squadron the headquarters of the authorities. Presently a line was seen, with a dispatch attached to it, descending from the car of the admiral, straight upon the hall, where the chiefs were collected.

With eager anxiety, it was received and read.

Briefly stating the nature and object of the expedition, the message asked what plea the city could urge against being instantly destroyed.

A reply was returned, stating that no injury whatever had been or would be done to the white settlers, and that the troops sent against them had been recalled, and were then on their way back. Moreover, that it had been determined to restore the empire, by setting the Prince of Abyssinia on the throne, and that the Prince had gone in person to assure himself of the safety of the foreigners, and was hourly expected to return to meet the chiefs of the Federal expedition.

Together with this reply they sent up the note left by Criss.

"Bless the boy!" exclaimed Bertie to the admiral (for owing to Avenil's sagacious intervention and powerful interest, Bertie was indeed there). "Bless the boy! what does it all mean? I know he left the Prince at Jerusalem yesterday morning. Can they be trying to deceive us? Yet this is his writing, true enough."

"Who is he?" asked the admiral.

"A difficult question to answer all at once," replied Bertie. "For the last twenty-one years he has occupied the position of ward to Lord Avenil and myself; and now, having come to his fortune, he is looking for an investment for it."

"Large?" asked the admiral, who delighted in the laconic, and spoke as if his habit of navigating the air had made him short of wind, so reluctant is professional mannerism to yield to the advance of civilization.

"Millions," replied Bertie, unconsciously adopting the admiral's style; and in his desire to win credit for Bertie, totally forgetting his pledge of secrecy.

"What has he to do with these people?"

"Has friends here, and came to save them."

"All by himself?" said the admiral, with an incredulous air.

"But for him we should probably have been too late."

"We should have taken ample revenge, though."

"So that he has saved the city as well as the settlers."

"Humph," said the admiral.

"Please, sir," said an officer, entering, "a visitor has called to see the officer commanding the expedition."

It was Criss, who seeing the fleet resting over the city, had steered straight for the admiral's car. Having attached his own to it, he came on board.

"Mr. Carol, my late ward," said Bertie, introducing him.

"Glad to see you, sir," said the admiral. "Can you throw any light on this document? What do these people mean by the Prince?"

"They mean me," said Criss, smiling; and he briefly related the circumstances under which the threatened outrage had been averted and the dynasty restored.

"You have got yourself into a mess, young gentleman," said the admiral, when he had concluded.

"Not a bit of it," said Bertie, somewhat brusquely, and to the admiral's surprise, for he was not used to being contradicted, least of all in his own fashion and on board his own vessel, and he did not like it. But Bertie, gentle and patient as he was, would not brook the least snub to Criss.

"How can any one be in a mess," he asked, "when he can fly away to the ends of the earth without a possibility of being tracked or overtaken?"

"I see the difficulty plainly enough," said Criss; "but it is in your power, admiral, and Bertie's, if he will join, to set all things right."

"How so? I am not here to meddle with local politics," said the admiral, who entertained considerable respect for Criss's millions. "I have nothing to do with restoring dynasties, or changing governments for the folks here. That is their own affair. But I must send an answer down. How do I know that the foreign residents are safe?"

"I have just left them returning to their homes untouched," replied Criss, "having first seen the troops in the trains, and on their way back."

"You have done excellently well," said the admiral; "but it will not do for me to go home and say that I have been told such and such things. I must report on my own authority."

"Then leave part of your force here; at least until the troops have returned, and go with another part to the hills, and visit the settlers yourself," suggested Criss.

"And how about the mock prince? Besides, I must exact guarantees for the future."

"Let us get the true prince over, and he will give them to you."

"By Jove!" exclaimed the admiral, unconsciously illustrating by his choice of an abjuration the marvellous vitality of the ancient Pagan theism.

"But they suppose him to be already here," remarked Bertie; "and will probably be exasperated on discovering their mistake."

"Why need they discover it?" said Criss. "Admiral, what think you of this plan? That you go and visit all the settlements, taking three or four days about it, and letting the authorities here suppose that the Prince has accompanied you. And in the meantime Bertie and I will go to Jerusalem, and fetch the Prince, and put him on board of you, before he assumes the throne."

"Humph," said the admiral; and taking a tablet he wrote upon it, and showed them what he proposed to send down. It was to the effect that he should leave part of his force to threaten the city, and send part to the settlements to inspect the condition of the foreigners. On its return they would be at liberty to reconstruct the government. In the meantime a telegraph to Europe must be placed at the service of the expedition, for which purpose he would let down a connecting wire and mooring tackle.

"Expedition arrived off Bournou. All well. Settlers reported safe."

This was the first message sent to relieve anxiety in Europe.

[To be continued.]

SPIRITUALISTIC.

WHAT IS SPIRITUALISM?

HAMMONTON, New Jersey.

There seem to be two views on the subject of spiritualism, or *divine naturalism*, which, as we think and as has been of late suggested to our mind, would be a more appropriate and truthful term, and more comprehensive.

One view of the subject confines the meaning of the term Spiritualism to simple intercourse between heaven and earth, by way of messages and tests of spirit life, hereafter or beyond the present stage of life. The other view is more comprehensive: including not only the peekaboo part or phenomenal, but also the practical.

Spiritualism or divine naturalism, as we understand it, in its highest, broadest, and most comprehensive sense or application, pertains to, and includes all orders of beings, everywhere and always, whether of the earth-sphere or any other; yea, of all spheres, and all orders in all spheres; and includes all the ways and means necessary to supply the wants and promote the highest welfare of all the divine universal economy.

Those who regard peekaboo spiritual intercourse as the all of spiritualism, hold that the practical part of it, which takes hold of the issues of life for the purpose of developing humanity into higher conditions, is a side issue, and to be avoided in such connection.

Now we boldly affirm that there are really no side issues to any subject or cause. All subjects or causes are but parts of one great grand whole: the development and growth of all that pertains to humanity and divinity, and all that lies below and between them.

Some persons are so wise, so very wise in their own one-idea conceit, that they think that idea is the grand, all-important one, and all others are but mere side issues and of no particular moment or importance; and hence, if their idea or cause is promoted as they desire or think it ought to be, no matter about any or all others, or what becomes of them. They might as well call the hand or foot or any other part of the body a side or under issue of the head, and hence what becomes of them is of no very great importance so that the welfare of the head is duly promoted. Now the truth is, they are all parts of one and the same body, and all connected together as a grand, finite whole; and the welfare of all must be promoted as one, together. Each is necessary and all important in its own place and sphere, and no other can fill its place. The head would make a poor foot or hand or body.

Spiritualism, or divine naturalism, is opposed to and destined ultimately to dissipate all human sectarianisms, as light does darkness, or knowledge dissipates ignorance; and the time, the set time, draws near. Nature and the angels of light—truth, wisdom and love—are gathering, arranging and training their forces for a great, grand Waterloo.

And yet there are so-called spiritualists who would if they could crystallize, as well as sectarianize spiritualism, as so-called christians have sectarianized so-called christianity. And why? Because they were so dyed, and so deeply dyed, in the old sectarian dye-pots, that the hue is not so easily washed out, so it will show through the spiritual cloak they profess to wear.

Christianity, by and of itself, is not sectarian; but as far as it goes is humanitarian and divine in its aims, designs and ends. In fact, Spiritualism of to-day is naught but divine christianity more highly and clearly developed than in the earthly days, or life, of our Brother of Nazareth. It is the divine science of all life, of all growth and development, so to speak, of all beings, of all worlds and all universes (if there is more than one), and all the ways and all the means necessary to perfect all things, and fill the universe or show that it is, and has been, ever full of divine glory. And that glory is to be so gloriously, so divinely made manifest, that all, from the least to the greatest, shall see and fully realize, that each and 'all are but parts of one stupendous whole, whose body nature is, and God,' our father and mother, the universal soul.

DAVID MILLS.

(From the Spiritualist Scientist, Boston.)

A STORY OF LIFE AND DEATH.

In Lawrence, Susie M. Smith, a young lady about seventeen years of age, daughter of Dr. Greenleaf Smith, after a short illness, died on Wednesday, September 9, at 6 o'clock in the evening, and from that time until Friday at 12 o'clock, the body was apparently possessed in part by other spirits.

On Wednesday, the day of her death, she said: "Father, I have attended my own funeral." She described it as very real, declared herself perfectly conscious of what she was saying, and also spoke of slinging and gave the names of hymns she had heard.

She continued rational during the day, when finally, about 6 o'clock, she passed into violent spasms; a gradual paleness overspread her face from the forehead; she became speechless, closed her eyes, and to the senses of those about her bedside life was extinct. Indeed, there seemed to be no question about it. Our readers are aware how a loving heart refuses to believe its companion has departed this life, how it hopes against hope almost to the tomb. So with the father, mother, brother and sister gathered around this bedside. The body had the unmistakable death-damp on its face.

Many minutes had elapsed, when suddenly, to the indescribable surprise of all in the room, came a deep, gruff voice, the parted and moving lips of the body indicating its whereabouts, which said: "Rub both of her arms as hard as you can." Without a second bidding, and recovering from their surprise, the command was obeyed, when came a second voice, "Raise her up in end." This being only partly understood, brought the heavy voice to say, "Raise her up in end; you're deaf, ain't you?" Up came the body, it breathed naturally, but did not speak for a few moments.

Dr. Smith sat behind the body holding it up, when it again spoke in another voice, "If I could move her legs around so

that I could set her up on the foot-board, she'd be all right." The doctor was preparing to carry this suggestion into effect, when he and the body were actually taken—lifted from their positions together—and both placed upon the foot-board by some unseen power.

The body was now possessed by a spirit that was cheerful, lively, and not unlike its natural occupant.

The doctor was about to ask if she hadn't better be laid back, when the same force again lifted them, carried them both backward—he to his feet, and she falling to her first position in bed, apparently as dead as could possibly be.

A few moments elapsed—the doubt was settling into a certainty—when a mild voice opened a conversation which continued three hours; during this time it acknowledged that the body had been controlled by spirits out of the flesh.

A trance-sleep followed.

The next morning the body opened its eyes and said to the doctor, "Please lie down on the side of the bed." He obeyed, and the voice said, "Who am I, anyway?" He replied, "You are Susie Smith." It answered, "No, I ain't; Susie Smith died last night," and this opinion it maintained.

On Friday the symptoms were again worse; there were several fainting spells, but after twelve o'clock there were no indications of life.

The next morning, while in a lower room, and endeavoring to decide where to lay the body, an apparition, or Susie Smith, as the incredulous or credulous will have it, walked into the room with plain footsteps and said, "Right on the school hill; right on the side of the road," then disappeared.

The location indicated was selected. In Denmark, near Brighton, Me., the body lies in a new selected spot on the school-house hillside.

The illness and decease occurred at the residence of her sister, corner of Cedar and Franklin streets. The young lady resided in Lawrence for a number of years, and was organist at Webster Hall, with a large circle of acquaintances. We advance no explanation or theory to cover the case; we give the facts, easily attested, and the circumstances warrant the truthfulness of the statements.

THE ANGEL'S ANSWER.

Sinking down by the gates of light,
I called to the angels robed in white,
That a spirit still in the mortal guise
Knelt under the walls of Paradise.

And there would patient lie and wait,
Still clinging fast to the golden gate,
Till an answer came to the earnest cry,
Can an earth born love of a spirit die?

The love that our lost ones freely gave,
Ere the mortal sank to the yawning grave;
Can the mother there forget her child
Still wand'ring 'mid earth's tempest wild?

Can the sacred vows of the faithful heart
With the earthly chain of memory part,
When a soul has gained the immortal prize
And dwells in the realms of Paradise?

Tell me, I pray, is it vain to call?
Has Death's dread fiat ended all;
And mortal love but an idle wave,
Is lost in the depths of the silent grave?

Soon the answer came, breathed soft and low,
Truth's star shall light on thy soul bestow,
The spirit for aye is the image of God,
Whose love ever clings to the mortal sod!

—Fireside Companion.

(From the St. Paul Press.)

MIND READING.

In Sunday morning's *Press* appeared a long article giving an account of the experiments of J. R. Brown, the so-called "mind reader," before several of the leading faculty of Yale College. To say the least, it is somewhat remarkable to see professors of Yale College unduly surprised by the performance of Brown, when the performance of the very same somewhat miraculous feats lies within the power of almost any person. Mind reading, as performed by Mr. Brown, is but a simple parlor amusement, which can be shown any evening, when the proper conditions, which are simple, are complied with.

Illustrative of this fact, a little personal experience may be detailed.

More than three months ago a *Press* reporter, spending the evening with a party of young ladies and gentlemen, first saw the same principle exhibited, and the very same feat which Mr. Brown performed upon his first experiment shown. A young lady of the party was blindfolded. One of the party then took a small table mat and carried it into another room, placing it upon a stand. Returning, the lady blindfolded took with her left hand the right hand of the person who had placed the mat in the other room, and she placed her right hand for a few minutes upon her companion's forehead. After standing in this position for a very short time, the right hand was removed from the forehead, and, raising the left hand of her companion, still holding it in her own, to her forehead, she went directly through intricate passage ways to the very article.

After this experiment the same was repeated with other members of the party, the articles each time being different, and placed in a place unknown to the person blindfolded. The reporter was one of the number who took the character of the "blind goddess" for the performance of two experiments. After being blindfolded and the article hidden, he began to search for it, going directly to it at first and unconscious of his relative position in the house, and believing he was still going forward in a straight line, he suddenly came to a pause, and experienced the strangest feeling he had ever known in his life. It is hard to explain it, but it was more like endeavouring to fly, without knowing how to begin—a seeming effort to go up after something. This sensation is explained by the fact that the article secreted had been placed

some distance above his reach. Instead of going directly forward, as he had supposed, he was told he had continued to walk by the article without stopping, going from it for a short time, but immediately returning. The experience during the second experiment was much the same. He is told that he passed the article more than a dozen times, then pausing before it. The article was placed below his head and he only remembers feeling a sensation similar to some one pressing gently on the back of his head, and realized that his head was pressed upon a book—the article of which he was in search—safely deposited in the lap of a young lady.

The only conditions necessary are that the person whom the then blindfolded person leads should keep the mind intently on the object and where it is hidden. The "mind reader" must as well keep his mind intent on the fact that he searches for something. The experiment is a decidedly amusing one, which does admirably to while away an evening. While the reporter has never seen the other experiments detailed in the article in Sunday's issue tried, he has no doubt that they can be performed by almost any one as well as Mr. Brown.

THE WORK NOT FINISHED.

WESTFORD, Mass., Oct. 31, 1874.

Dear Weekly—The publication of a former letter, which appeared in your issue of May 2 last, has cost me some censure from conservative friends, who, although having their eyes opened to the absurdities of the old religious system, are yet blind to absurdities and injustices equally great existing in our social and industrial conditions. But having survived the "mimic thunder" which my letter has evoked, and not considering any of the reasons brought forward against me to be of sufficient weight, I propose to write again. And, if I were to be true to myself, and to the inspiration that sways my spirit, I should say that I have nothing to take back. On the contrary, I would impress still more forcibly on the minds of all my critics many of the sentiments that glow upon your pages. To any one who has arisen above the sphere of personal prejudice to that of impersonal principles, their truth must be evident. Your declarations in a recent paper, stamping "man over money," is one of the sure indications of the coming of a brighter day. Not till the grand doctrine of human rights is carried out to its fullest extent will anything like widespread or lasting peace and harmony on the earth be possible.

This desirable consummation involves not only the equality of the sexes—the reinstatement of woman in her own true sphere in place of the narrow one which human law and sham conventionalities have assigned her; but the equality of man with man, and of woman with woman as well; the equal distribution among the people of the world's natural wealth which by nature is their birthright, and the institution of such perfect government as will for ever prevent monopoly in this the elements of life; the destruction of the present aristocracies founded upon wealth or accident, and the consignment of the many kings to the same limbo with all other vultures in human shape that have preyed upon the vitals of humanity: for there is no difference in principle between building ourselves up by knocking down other's claims by superior physical strength, or doing the same thing by perverted wits in taking advantage of their physical necessities.

Then, when the natural wealth of the world is equally distributed, and such perfect conditions are instituted as will make it impossible for any one to be deprived of that which by the decree of Nature's God is their own, and the burdens of physical existence that now "crush unto dumb despair one-half the human race" shall be more equally borne by all—then may the sticklers for "law and order" "and government" have something worthy to be called by such names, which we have not at present. Then may we look for man's better nature to assert its supremacy, and the establishment of that which has never yet existed on this earth—an aristocracy founded upon individual worth and merit. Then new incentives for human actions will be born. Then humanity in its outreachings will clasp hands with the heavens, and its long-repeated prayer, "Thy will be done on earth as it is in (the highest ideal) heaven," be answered.

Nothing short of this is worthy to be called reform; nothing short of this will meet the demands of the descending spiritual host. Will Spiritualists be found worthy of the matchless work that lies before them? Theirs is the grandest of opportunities, for they are in communication with the more perfect conditions of the higher life, such as we are seeking to actualize in this. Why should they waver now? Why should spiritualism, after exploding the baseless myths of the old theology, anticipating some of the discoveries of modern astronomy, sweeping away the bounds set up by the old geography and revealing glimpses of another realm peopled by races of ethereal beings, questioning the accepted theories of the old geology and opening to man's intellectual vision the grander, deeper waters of a new cosmogony;—after accomplishing this, I say, why should it close its eyes, and, with folded arms, bow before the marriage system of Christendom as something too sacred to be looked at even? Or, after subjecting the idols and the demi-gods of all past ages to its merciless analysis, why should it spare the "golden image" that the modern Nebuchadnezzars have "set up," especially as the former are too often but phantoms of the imagination, holding out their terrors for a far-off future; while the powers of the latter, as seen in the visible realities of the present, proclaim it to be, as far as the actual is concerned, the most remorseless demon of them all? But spiritualism will not stay its march for those idols, and vainly will their devotees seek to save them from its glances.

S. D. WHEELER.

SPIRITS IN KANSAS.

LAWRENCE, Kan., October 28, 1874.

There is a singular case of abnormal cerebral action in this city, which attracts a good deal of attention not only from spiritists and fanatical folks of that stripe, but also from members of the medical faculty, who find some of the phe

nomena very hard to account for. I wish that Dr. Brown Sequard, Professor Hammond, or some other of your eminent lights who are in the habit of investigating obscure nervous actions and conditions, would have an opportunity of seeing and studying the patient referred to; but this they in all probability never will have, for he is evidently sinking, and all who have seen him think that he cannot long survive.

The man's name is Neils Paars, a Norwegian, from the neighborhood of Lillehammer, is forty-three years old, and came to this country in 1869. He was a peasant, a stable hand in his native land, and is grossly ignorant, barely able to read, and cannot write or cipher. Paars and his wife settled in Wisconsin, in Kenosha, where he got a place as hostler and his wife kept house. After a while she tired of him and ran away to Milwaukee, and he, giving up his place, went West, finding work in the officers' quarters at Fort Abercrombie. Thence, following the drum in his humble way, he went to Fort Sully to Laramie, to Kearney, and other posts, coming finally to Fort Dodge in the spring of this year.

Here, after driving a team for a while, he joined a party of hunters and went out with them toward the head waters of the Canadian. It was not healthy hunting in those regions this season, with so many Indians out. The party was surprised, attacked and dispersed, and Paars scalped and left for dead. Some Texan drivers who were out of their route on account of an Indian scare, found the Norwegian stripped and nearly dead. They patched up his head in the best way they could and brought him to Ellsworth, whence he was sent to this place for surgical aid.

Dr. De Monk, who has him in charge, says that this case, even in its surgical aspects, is one of the most remarkable ones on record, and he is preparing a report upon it for a medical journal at Louisville, he being a graduate of the school there. The man is certainly a ghastly object to behold. His right cheek is cleft through, bone and all, by a tomahawk stroke. Another cut across the frontal sinus has cut through the exterior plate of the skull, and somehow prevents him from opening his eyes, though, when you raise the lids, he can see tolerably well. In scalping him, his savage enemy, after cutting a circle around his head over four inches in diameter, assisted himself with his little axe, and poor Paars has a round hole in the top of his skull an inch and more in diameter, the bone being chopped away and going along with the scalp. Through this hole, when it is open, you can see the brain very distinctly. He wears a silver plate upon this fissure, and covers his ghastly-looking bare skull with a padded silk cap.

Besides these wounds Neils received a deep knife thrust behind the left shoulder, penetrating into the lung. This wound has healed externally (as have the others), but the delicate internal tissues are irreparably injured, it seems, and the constant suppuration of the lung is wearing poor Neils' life away.

Dr. De Monk is very attentive to the man, and not only for professional reasons. In a few days after he came under the doctor's care there were observed some very curious phenomena of an apparent periodicity, yet entirely abnormal, in the man's case, which thoroughly puzzled Dr. De Monk, and which he has, so far, failed to account for on scientific grounds, and he is too hard-headed a skeptic to seek for explanation upon other grounds. I have remarked the man's palpable ignorance, and that it is of the grossest sort. I may add that, to remove the chance of deception, the doctor has inquired of some of his fellow-immigrants who came with him from Lillehammer, and found that his history of his former life and associations is strictly true. He has always been a peasant, and had the very fewest opportunities to know anything beyond the practical business of the stable-yard. His natural speech is an unlettered, vulgar dialect—his English broken, common, incorrect. But about twilight every evening, sometimes earlier, sometimes later, but every evening since he has been in Dr. De Monk's care (even in the first days while he was still delirious and unable to recognize any one about him, or indeed to perform the simplest voluntary functions of nature), a subtle but very striking change comes over him. He falls into a species of trance, in which he lies motionless and seemingly insensible for some minutes. Then, with a sort of convulsive effort, he reaches up both hands, removes the cap from his white and ghastly cranium and the silver tap that closes the fracture. Immediately the convulsion ceases, he becomes calm, equable; sometimes sits up, converses quietly but modestly in language much more elevated than his wont, or quotes rhapsodically to himself. At other times he lies quietly, his face transfigured (so to speak) by a certain rapturous awe that impresses every observer, and removes from his features every trace of its ordinary and habitual commonplace and stolidity. His language now flows with burning rapture and a force of eloquence that is almost painful to hear. He has the gift of tongues; he quotes prose and poetry in all languages; he exhorts, he testifies, he prays, he prophesies, he counsels, he charms, he inspires. Then, after intervals of incoherence, of broken rhapsody, of sheer exclamation and interjection, he is seized with an epileptic shudder, followed by profound coma. The coverings are at once readjusted to his skull, and presently, without any more manifestation, the patient sinks into a quiet slumber, which refreshes him, and from which he does not wake until morning, unless his cough is more troublesome than usual.

In the state of trance, and especially when he is full of quotations—but, indeed, the doctor says Neils Paars has nothing whatever original in him, and so must be quoting all the time—in this state he is sometimes orphic enough to delight the soul of Emerson and make Alcott and Channing bite their lips with envy. But the question is, whom does he quote from, and how does he get what he quotes? The doctor, eager to find a rational solution of the problem, recalled that remarkable story so often quoted from Coleridge of the German professor's servant, who, long years afterward, in her delirium, quoted pages of Greek and Hebrew she had heard the learned man reading and reciting. "This man," said Dr. De Monk, "has for several years been hanging around camps and barracks. He has heard learned surgeons talking

sagely, and picked up phrases of Galen and Van Helmont. He has heard our young officers discussing in idle hours every mystery under the sun, and has got his skull crammed with a mouth of old knick-knacks, which, by some inscrutable brain process of memory, have stayed by him, to be belched forth in the moments of his cerebral excitement for the puzzlement of the groundlings."

But the doctor's theory, plausible enough on the surface, was not adequate to embrace all the facts, and fell to the ground. Even he gave it up. In the first place, the quotations were not a mere farrago of rubbish shot senselessly forth—a canto of paragraphs disconnected and jumbled. There was a method, a continuity, a pertinence in them; they bore on the subject in hand, were of present propriety and immediate force, *ad summum propositum rei*. In the second place, they ranged over too wide and universal a field to have been picked up even from our accomplished officers in their most philosophical discussions. There has been told the story of the German private soldier inditing an epistle in Sanskrit from the battle-field of Konigsgratz; but how often is the Bhagvat-Gita quoted in our frontier forts, or Parmenides among our bold cavalymen? On one occasion I took down, myself, with a surprise that I cannot conceal, quotations from Moschus, from Lucretius, from Dante, from Goethe, from Ben Johnson, and a whole series of sentences which I could not identify and sent to the learned Professor Gildersleeve, who said they were obscure but genuine and remarkably curious fragments, all having a certain connection and all relating to the Cabiri and the Samothracian mysteries. How should this ignorant Norwegian peasant know anything about the obscure divinities of the Pelasgi, or how could he pick up facts about them in the stables and kennels of our Western barracks?

On still another occasion an accomplished theologian of this town, struck by the similarity of one of Neils' phrases with something he had that day been reading in Beausobre's "Histoire du Manichee," carefully took down the entire passage, at least two pages long, and, after some search, was able to identify it almost word for word with a chapter in the Fifth Ennead of Plotinus. Another long rhapsody, not being recognized by any of our experts here, was sent to the University of Michigan, and finally to Professor A.W. Whitney, who recognized the language to be old Finnish, and the matter a prophetic poem very similar to the somnambule "Daura," now sung by Lapland sorcerers in their ecstatic moments.

But before I relate these remarkable later performances, I must bring in some new actors, and describe their influence on the patient. Dr. De Monk had kept very quiet about Paars. Somehow, however, the curious circumstances got abroad, and Dr. De Monk was besieged with requests to see his patient. All these the Doctor persistently refused. Among the rejected was quite a coterie of professing spiritualists, who have been holding their regular seances in this town for quite a great while. Returning to look after his charge one evening at sunset, Dr. De Monk found the room in possession of one so-called Professor Bridgewater, the leader of the spiritual sect here, a sly, shrewd Vermonter, and his pupil, Miss Kitto. Both of these persons are spiritual physicians, and both of them mediums reputed to have performed many miraculous cures and feats.

The Doctor, indignant, was about to eject them summarily, but poor Paars begged to have them remain, saying they had visited him twice before and had done him much good. Soon his trance state began, whereupon the mediums, dragging out a small table, with great eagerness formed a circle and waited for what they called "manifestations." The Doctor speedily found that Bridgewater had somehow a wonderful sort of control over the character of Paars' inspirations and rhapsodies, could guide them and direct them to practical purposes. From this time Bridgewater became indispensable to Paars, quite ousted the Doctor, and presided over the nightly seances. At first these were private, but latterly a good many persons have been admitted to them, and there is quite an excitement over the cures performed by the invalid.

Bridgewater explains the phenomena which occur during Paars' trances in accordance with his own peculiar spiritistic doctrines. He says that Paars is a natural medium, but the spirits flock to him in greater numbers than to any other intermediary for the reason that they have discovered that, by breathing (the idea of a spirit's breathing!) in upon the brain through the fracture in his cranium, they can put themselves in perfect rapport with his consciousness, so much as to create an almost absolute identity between his mental operations and the external inspiring force. The great advantage to the spirits of this mode of communication is that they can communicate exactly their own ideas in their own language, and without any of the obstructions and distortions and perversions inevitable when less transparent media are employed.

He hoped that while prescribing so miraculously for the diseases of others, that Paars would be able to indicate how to cure his own mortal affliction. But this, after many trials, Paars declined to do. The spiritual intelligence, speaking through Socrates, he said, forbade him. The essential character of a pure medium must be utter sincerity. But sincerity cannot exist where any sort of selfishness is entrenched upon it. It was, therefore, necessary for him, in the process of developing his mediumistic powers to the culminating point, to have no concern whatsoever for himself. At the same time he is represented to have predicted his own end with sufficient clearness.

But if he is not physician enough to heal himself, Paars can certainly perform astonishing cures upon others. Some of these performances, as related to me, are simply miraculous. I prefer, however, not to retail rumors, but only tell what I have seen myself. One evening while he was eloquently discoursing, in full trance, there was a sudden outcry at the door—men calling for the doctor, etc. Before we could get to the door it was thrust open and a man appeared, supported by two others, and bleeding profusely from a deep wound in the neck. The doctor flew to his assistance, and got me to hold the wound—a gaping, horrible gash—together,

while he made ready some lint and bandages. Suddenly Paars cried from the bed, "*Cito! mihi pugionem expedite!*" The tone was quick, peremptory. Every one looked at him. He was holding his eyelids up with one hand. The doctor, smiling said: "He wants a dagger!" But Paars exclaimed, still more peremptorily: "*Minime! ipsissimum pugionem!*" "He wants the knife the man was stabbed with," said Bridgewater. The town marshal, who was behind the crowd, produced a large bowie-knife. Paars took it, held the blade for a moment over the opening in his skull, then said: "Bring him here!" The doctor, still busy, looked at me, quaintly winking. But the wounded man insisted upon going, and I went with him, still holding the wound. Paars turned the wounded part toward himself, and struck down my hands with the handle of the dagger. A great gout of thick blood came out, when Paars applied the knife-blade broadside over the incision, which he had to feel for with his fingers, whispering a sort of incantation, which Bridgewater took down. In a minute more Paars removed the knife, handed it to the man, and said: "Go home and behave yourself!" The wound was healed! The doctor, after examining it carefully, put a light bandage upon it, and told the man he had no further need of surgical aid. "As perfect a cicatrix as ever I saw!" he cried to me. "How do you explain it?" I asked. He shrugged his shoulders—"I don't explain it at all; don't try. If there were many Paarses, there'd be fewer doctors."

The incantation, exactly as Bridgewater wrote it, is as follows: "*Aggo hamasmi lokassa; jetho hamasmi lokassa; setho hamasmi lokassa.*" I am not linguist enough to interpret it, but am told it is a sort of Buddhist confession of faith in some Indo-Aryan tongue.

I have seen Paars, by using the same or similar processes, cure a congestive chill in the acute stage, relieve three cases of palsy, and instantaneously restore to symmetry a bad case of club-foot. If I were to relate all I have heard, I could fill several volumes with miraculous cures, but the above are all the cures performed in my presence. How he does these things I do not pretend to understand.

I have spoken of the record which Bridgewater keeps of Paars' vaticinations, with the view to make up from it a "Codex Summæ Theologiæ Parsii." I have looked over some of the pages. There is a deal of nonsense about it. It is all unintelligible to me, but still there is much that is eloquent and even sublime.

But I have already exceeded my limits, though the curious subject is by no means exhausted. The great question with me is: How is an unbeliever in spiritism to account for the phenomena manifested in this case of Neils Paars? He will probably not survive many weeks, and for that reason I deeply regret that some of your great specialists in nervous diseases cannot examine into the case.—N. Y. World.

HONEST JOURNALISM.

KEENE, Nov. 12, 1874.

Editors of Weekly—Inclosed find an article, written to the *Spiritualist Scientist*, in reply to one of theirs, which has a scandalous misrepresentation of our late convention in New Haven, and which they decline to publish. Will you please give it place in the WEEKLY, and oblige yours,

E. ANN HINMAN.

WEST WINSTED, Oct. 12, 1874.

Editor of the *Spiritualist Scientist*—Your remarks on the recent convention of the Connecticut Association of Spiritualists held at New Haven deserve from me a little attention, inasmuch as they are based on the misrepresentations of secular papers, whose reports were mostly garbled from hearsay, instead of being taken *verbatim* from the utterances of the speakers. The *Scientist* seems to attach great importance to the fact that some of the speakers at the convention above referred to were hissed, and says that the addresses were a combination of such indecent thoughts and ideas, that the "*Evening Journal and Courier*," whose reporter was present, considered them utterly unfit for publication in a respectable newspaper." Does the *Scientist* expect that a convention of Spiritualists could be held in New Haven, the stronghold of bigotry and theology, under the eaves of Yale College, and the speakers not be hissed? And were the truths they uttered any the less true, because some ignorant booby hissed them? And when, I ask, did any secular paper truthfully represent the action of Spiritualists in convention assembled? Judging from the past, the *Scientist* had no reason to expect anything but a burlesque or garbled report of our meeting in the papers referred to, and if after the recent publications of the great "Plymouth Church Scandal," there is anything that will further defile the columns of "respectable newspapers," we confess to so much veridancy, that we "can't see it."

The crowds of people that thronged Loomis Temple of Music, Sunday, until all could not obtain seats, and Sunday evening, until there was not even standing room to accommodate the eager throng that sought entrance at the door, testified to the interest of the convention. Among the hundreds that densely packed the hall, there were some of course, who although they might outwardly have the appearance of gentlemen, proved by their conduct that they were minus the qualifications that would have made them such. In the programme for the evening, three speakers were announced to precede Mrs. Woodhull with short speeches; but there being some in the audience (mostly college students) who were impatient to see this famous woman, who was to be the last speaker of the evening, thought they could reverse the order of arrangements, and so sought to frighten back, or hiss down, the speakers who were first introduced. When they were made to understand that the association was controlling the convention, and that the programme would be filed, and that the speakers would take their turn, in the order in which they were announced, they desisted, and remained quiet the remainder of the evening. To those who have listened to Dr. Storer, it is hardly necessary to say, that his remarks were deeply interesting, and though he was several times hissed by the rowdy element, by the thinking and intelligent portion of his hearers, he was vociferously applauded. You also, though perhaps unintentionally, misrepresented

matters with reference to Mrs. Woodhull, who, although she did make some remarks with reference to hisses, they were the ones that had been thrown at the Dr., and which she had heard behind the scenes. She did say that she had traveled extensively, and was sorry to say, that under the shadow of Yale College, she had heard the first hiss heard for many months, and though she was once or twice hissed, she was accorded an attentive hearing throughout her entire speech.

A correct list of officers appended, who were elected for the year ensuing, and which you will please publish, will show that the report from which you drew your inference, was incorrect and unreliable.

President, E. Anne Hinman, West Winsted; Vice-Presidents, Dr. N. B. Hull, Norwich; L. G. Winter, Stafford; Mrs. Henriette Pond, Winsted; Flava Trail, Windsor; T. M. Allen, Hartford; Edwin Dayton, Meriden; Secretary, Ellen D. Hinman, Falls Village; Treasurer, A. T. Robinson, Bristol; Trustees, James Wilson, Bridgeport; John K. Lord, Stafford; Augustus Holman, Winsted; Parmenus Avery, Mystic; Litta Barney Sayles, Dayville.

E. ANNE HINMAN.

MISCELLANEOUS.

THE CLASH OF SYSTEMS.

CHICAGO, Oct. 31, 1874.

THE CO-OPERATIVE VS. THE COMPETITIVE—A BAD SYSTEM OF ACTION MAKES A BAD STATE OF THINGS.

Editor Woodhull and Claflin's Weekly—"Competition is the life of trade," but the destruction of friendship. There is more evidence of growth in the direction of co-operation and association than at any time hitherto, as it must be seen that men combine for the accomplishment of a larger ratio of results. Our society is just beginning to understand that by association, or something like co-operation, a far greater amount of power can be directed in favor of any object or valuable consummation. The great achievements in the cold, speculative concerns of the past, have been gained through combination and unenlightened co-operation. But the impelling cause of all wrong action and strife among men has been, and still is, that which has resulted from the custom or habit of competition, which latter is found to be the basis of all our institutions.

It is said now that the world is nothing if not competitive. That is too nearly true, and that is what is the matter! After thousands of years of action upon the competitive system, it is found that it is irreconcilable with human nature and incapable of meeting the social or moral needs of mankind. In action, competitors are necessarily cruel. The rule or custom or system of competition, then, is the real cause of all cruelty, not the people who have been and are still born into or have fallen into competitive conditions or surroundings.

Competition as a foundation for social, commercial, religious or governmental action or institutions, is essentially antagonistic and subversive of the objects sought after. It is a negative and disintegrative aspect of force, no more applicable to this world as a rule of human conduct than barbarism is fit for the region of angels. No amount of enlightenment can make it tolerable—it can only be refined. It will not answer for the great and increasing number of persons who favor the organization of society on some live and let live plan, for the purpose of acquiring such knowledge as desirable while growing continually in wisdom and understanding of nature, matter and man.

What is refined competition but refined cruelty? It is only necessary to glance at the records of past human experience, in order to determine how vast is the ruin and desolation which has been wrought through the ignorance of competitive races. And now, since competition has become refined, because of forces, seen or unseen, which have brought the world into near proximity with the great moral idea of co-operation or a natural and humane republic, the more sensitive nature of man instinctively, if not intelligently, demands the abolition of the system itself, as well as its worst phases.

One of the strongest arguments in favor of co-operation (or what you please to call it) is that it is capable of becoming a moral power, whereas competition is a demonstrated forlorn hope in this respect. The former is thus capacitated because it assumes and embraces the general good, and will be satisfied with nothing less; while the latter only operates for the particular good and refuses to compass any more.

Another argument that bears heavily in favor of some more humane system, comes out of the fact that the success of competitive institutions depends upon the ignorance and not upon the intelligence of the masses. This can be easily shown by letting a little daylight into the false competitive premises. For instance, the lawyer, dwelling therein and acting out the necessary nature of the system, is interested—actually interested—in the requisite amount of ignorance and "misunderstandings" among men which will make his professional services necessary and profitable to himself. The doctor is interested in ignorance of the law of health and sickness on the part of the people, since he can make money thereby. Likewise the minister is interested in keeping back the essentials of the moral law, and doling out what he thinks his hearers expect and pay him for. All other professionals and actors, upon the competitive stage, are, by reason of the nature of the system—not from any inherent fault of human nature—naturally enough converted into instruments of mischief, and that is the reason why all alike are without moral power.

Now, there must be a sufficient cause for the "fall," so-called, into such a system, and for the subsequent failure to rise out of it. Surely, if people had at first possessed large moral sense they could not or would not have sought to establish themselves on such a foundation, for the science or knowledge of morals must have enabled them to understand that all attempts at so doing would of necessity fail. All governments set up on the competitive plan have been

in turn rejected by man, and not one has permanently endured. All have succumbed to the inevitable, and those existing must pass away sooner or later to give place to others founded on principles immortal in themselves.

Persons must come to acknowledge that they cannot personalize a bad system without being thereby made bad; for if the system they act upon is wrong then they must be wrong.

As a cure for this competitive habit or disease a system of integral education and arrangement for a national government is needed, whereby all the faculties, the moral or social as well as the constructive or intellectual, and impulsive or active shall be developed, and made capable of intelligent exercise; and whereby all the wants of man shall be represented, and fully supplied on a true or co-operative social plan of action.

How can people unite and co-operate as a moral power in the world without first understanding their own constitution, and the principle of unity or co-operation? No class of beings can live without strife and misery who are insensible to the principle of association.

Competition and disintegration are now the rule, while co-operation and general association are the exception in the affairs of men. There can be no results of moral power until a system embracing the elements of human good shall be adopted by mankind.

If our ends are good we should seek at once to arrange the methods whereby the general comfort and happiness is to be gained. To that end the bodies of all people must be well housed, clothed and fed. Next, the human faculties should all be unfolded by sufficient and systematic means, and made capable of exercise in the right direction.

No one should be interested in the ignorance or poverty of any other one or class. Every one should be made to feel that general intelligence, general health, good cheer and integrity, general industry and prosperity, common wealth and common good are the only results worth living for, the only end worth the while and energy of men and women, the only destiny for which all should prepare!

OGDEN WHITLOCK.

THE PROTEST.

BY JOHN W. WEIDEMEYER.

Who shall verify story,
Who shall justify praise,
Shapen the shadowy legends
Lost in the worldly maze?
Tradition is half invented;
Fame is belied and sold;
Merit is doomed to silence;
Greatness is burnished with gold.

Herald of tome-researches,
Trumpet the champions we ask;
A pennon for Mary of Scotland—
Plumes for the Iron Mask;
Fling the gauntlet defiant
Where never tradition may err,
Be it for Benedict Arnold,
Be it for Aaron Burr!
Men may slander him "evil"
That loses a desperate game;
But he that wins a tussel
Is cushioned and wreathed for fame.

You that chronicle history,
Scribe of our passing days,
Softest men's opposite rancor,
Chastest men's opposite praise,
Shapen no monstrous fetiche,
Trump no historic lie;
Better your every record
Of things eternal should die.

Bury the poplar idol,
Kissed and derided by turns,
Hold not the measure of Milton
Unto the stature of Burns.
Though it were rainbow-encircled,
Worship not idly a name;
If there be error in gospel,
Error in gospel proclaim.

—Liberal Christian.

WHAT MOLLY SAID TO THE AGENT.

The leading directors of one of the manufacturing corporations of Lowell had decided that it would be for the interest of the stockholders to cut down the wages of the operatives, and one of the magnates went up from Boston to see about it. He first called upon the agent of one of the principal mills, whom he found in his office, and opened the subject. The agent listened and shook his head. He did not think it advisable to cut down the wages without correspondingly reducing the hours of labor. "By the by," he said, chancing at that moment to glance out of the window, "here comes Molly Pritchard. She is a leader among the operatives. Her opinion might be worth something." Molly was accordingly called into the office, and as she was very pretty and seemed modest, the gentleman from Boston bowed politely and smiled. And then the gentlemanly director stated to her the case, and asked her if she did not think, under the circumstances, that the girls would listen to reason and submit to a reduction of wages. Molly said she could only speak positively for herself. "Well," queried the director, "what do you say for yourself?" "D'ye mean to ask me, Mr. Appleton, if I'll go into that mill again and work for less wages than I'm getting now?" She knew the man. "That is what I would ask you, Miss Pritchard." Molly's look was defiant. She felt that she represented, not an individual, but a suffering mass. "Then, sir," she answered, with strong emphasis, "before I'd do it, I'd see you, and your whole grasping set, in Tophet, pumpin' thunder at three cents a clap!" Mr. Appleton returned to Boston and reported that it was not advisable to cut down wages at that time.—N. Y. Telegram.

When a man comes to know that he don't know everything, he then becomes wise.

"He who can take advice," says Von Knebel, "is sometimes superior to him who can give it."

RETREAT MEANS SUBMISSION.

We are indebted to the *Women's Suffrage Journal*, of London, G. B., for the following item:

"The fourth annual meeting of the members and supporters of the Vigilance Association for the Defense of Personal Rights, and for the Amendment of the Law in Points wherein it is Injurious to Women, was held October 15th, in the Hamilton Rooms, Park Street, Bristol, when there was a good attendance."

From the annual report, read by Miss Wilson, we make the following extract:

"The progress of events has shown that even where positive reform cannot be attempted with success, positive mischievous retrogression may be prevented with comparative ease. Yet retrogression will come sooner or later, without positive advance, and unless we are perpetually perfecting our ideal of justice, that ideal may easily become false and feeble. Your committee ask your aid in seeking to embody the highest present conceptions of justice in fair and equal law, and to carry that ideal still higher by the creation of a purified social opinion."

COMMENTS.

[The WEEKLY respectfully commends a careful study of the above statements to those half-hearted women who have put their hands to the plow of "suffrage reform" and are now turning back from the labor.]

BROCKTON, Mass., Nov. 9, 1874.

Dear Madames—I have taken your paper since the first copy that you printed, and the paper suits me to a T. I used to take the *Revolution*, and thought there was nothing like it; but your paper is better, because you explain things in their true light and tell us facts ahead of the times, and they have always turned out as you have said so far. I think that we are about eighteen hundred years behind where we ought to be on account of the church and pulpit—coward's castles.

I am a Spiritualist. Spirit commences with matter and always is sustained through matter, and always will be for ages to come. So the better care we take of matter the happier the spirit will be, for it is the spirit that suffers torment when the body is not taken proper care of. I indorse your principles as they are laid down in the WEEKLY.

Respectfully yours,

ASA W. HOLBROOK, JR.

(From the New York Graphic.)

WORKING OUT.

The panic of last Fall had the natural effect of checking business of all kinds, and throwing thousands of working people out of employment. The nation experienced a spasm of economy that led all classes to curtail expenses, which diminished business still more. When Congress came together in December, it yielded to the prevailing temper of the people and set itself to reducing expenses, stopping public works, canceling contracts and trying in all ways to save money. The effect of this policy was just the opposite from that Congress desired to produce. It threw hundreds of faithful workingmen out of employment, and still further depressed the already stagnant business of the country. It increased and prolonged the hard times which have had such a disastrous effect on the Republican elections. It perpetuated the very pinch it was intended to lighten, and tended to make the temporary stagnation chronic. The true policy would have been to continue every public work already begun, and commence more. Had Congress furnished work for one hundred thousand mechanics; had it begun the St. Philip Canal, or a grand freight railway across the country, or a half-dozen steamships, or even the opening of the Harlem River to the Hudson, it would have stimulated business instead of prostrating it, and relieved the pressure it merely aggravated.

The true way out of the depression from which business of all kinds is suffering is to work out. There is no other panacea that can help the community much. If the factories stop and throw their operatives out into the winter, with nothing to do and no money, they shut off the demand for manufactured goods and check the circulation of money. The working classes are the consuming classes, and the more they earn the more they buy, and the greater demand for goods and products of all kinds. We are facing a winter which promises to be exceptionally severe for the poor, and the charitably disposed people are troubled to devise methods of meeting the demands that will be made by the destitute and suffering. But if these people could have work at fair wages there would be no destitution nor suffering; and, while they would be saved from untold miseries and the worst temptations, business would be benefited by their relief. If the new Mayor of our city were to take this subject in hand at once, and should plan some public work that would give employment to two thousand men for three months, he would prove himself a public benefactor and be the most popular Mayor this city ever had. This would actually cost the community less money than to support these people in an idleness in which they are constantly growing less temperate and efficient. All the soup-houses and free lodgings and dispensaries ever devised would not begin to do so much real good as this utilizing for the public benefit the brain and muscles of men who want only what they can earn, but want the privilege of earning a day's wages every working day in the year. Provide something for these people to do, and business of all kinds will feel the stimulus and revive at once. It is not charity that the poor want, but justice. They are helped not by gifts, but by work and its recompense. And what benefits them helps everybody.

SALEM, Ohio, Nov. 16, 1874.

Dear Weekly—Our hearts yearn to aid thee; for thy cause is our cause and humanity's.

Victoria, thy sufferings are ours. May God, angels, and the true and the brave in the form restore thee speedily to health.

Please, dear WEEKLY, receive the widow's mite from two poor hard-working women, who pray that each friend of the WEEKLY will follow immediately their example.

SADA BAILEY.
MATTIE.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, NOV. 28, 1874.

THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

Sexual freedom, then, means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never even seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children: means the birth of love children only; endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation and by the wisest guidance and instruction on to manhood, industrially, intellectually and sexually.

SPIRITUALISM VERSUS REVEALED RELIGION.

The science of Spiritualism is not a new study. It is as old or older than humanity. It has existed under all forms of religion in all ages. It is the spirit which has given vitality to them all. Through it and from it the rays of light penetrate the darkness of the past, and shed their lustre upon the future of our race. Zoroaster, Moses, Confucius, Socrates and Mohammed, not forgetting the most advanced of them all, Jesus of Nazareth, are honored ministers in its temple. In it, however, there is no set apart special priesthoods, for all its communicants, women as well as men, aye, and children too, are required to minister at its altars.

It has a Bible too, whose doctrines are inexhaustible. Printed on everlasting stone pages its records begin at a period before animal or even vegetable life existed on the face of the earth. In it we can distinctly and accurately trace the majestic processions of the ages; of molluscs, of fishes, of reptiles and of mammals. There are no errors in the print, though there may be mistakes in the translation. Though yet unfinished, its volume is so vast, and its grandeur is so great, that it is impossible for human language to express or human minds to fully comprehend it. Every letter in it is finished with such wonderful accuracy, and contains so great a fund of information, that a life may be profitably spent in perusing it, though it be no larger than a fly.

It has a creed also, which was commenced by the first medium and is not finished yet. It teaches us to profit by that which we know, and commands us to acquire more knowledge. Furthermore, it instructs us that the acquisition of science, and the right use of the same by the holier affections—in other words, the exercise of wisdom by love—is religion.

It may be said that, in all this, there is no allusion to a Deity. The omission of Cato in Caesar's triumph only exalted Cato in the eyes of the Roman populace. The Jews have a belief that, when any man can pronounce the name of their God as Moses pronounced it, he also, like their great legislator, will be able to work miracles with it.

When the cynic philosopher, Diogenes, walked with muddy sandals over the new Persian carpet of the Philosopher Plato, he exclaimed, "Thus I trample on the pride of Plato." The other calmly added, "With greater pride." If Spiritualists do not constantly appeal to an infinity who is incomprehensible, and of whom they can know nothing, it is claimed that, by their silence, they do not exhibit less but greater reverence for Omnipotence.

There are many who allege that the new development called Spiritualism cannot hope to succeed because it lacks the stimulus of "slavish fear," which they hold to be a necessary ingredient in the moral government of the world. To this it is answered that, although the dread of eternal punishment may have been requisite in an earlier age, it is not needed now. Nay, more, such doctrine is not credited. An infinite punishment for a finite offense is a monstrosity that the world is getting too logical to tolerate longer. In his letter to his young friend "Andrew," the poet Burns says what most people now think on the subject:

"The fear o' hell's a hangman's whip,
To haud the wretch in order;
But, when ye feel your honor grip,
Let that aye be your border.
Its lightest touches, instant pause,
Debar all side pretenses;
And reverence its ancient laws,
Uncaring consequences."

That is a word from Presbyterian Scotland. In cosmopolitan America, the idea of everlasting torment has long been exploded, even in Boston, the home of the Pilgrims. How much more reasonable are the teachings of the Spiritualists? They are: "As you sow here you will reap in the future. Your body is not your life, but the habitation in which it dwells. Death is merely a separation of what is of the earth from that which is of the spirit; a human being does not change his propensities at his death, he merely deserts the house in which they have been developed. Furthermore, it holds that death is a necessary parting not to be regretted but rejoiced over by all those who have been faithful and loving here."

Added to this, it is justly claimed that Spiritualism has presented and is daily presenting to the world credentials from other spheres which cannot with justice be gainsaid or discredited. Recognizing the mournful fact that the world's religions are dead in forms and ceremonies, and useless in the concerns of this life, it turns the attention of the peoples to their duties here, on the proper performance of which alone depends their advance hereafter. It has consequently entered on all the reforms connected with the improvement and well-being of mankind, which, though asserted in theory by existing religions, in practice are generally neglected by churches and priesthoods. The duties of charity and purity, the condemnation of greed and of war, are, with slight variations, common to all credal religions. Their bases are nearly alike, it is only the superstructures that differ. It is only the celestial genealogies that are fanciful, only the priestly assumptions that are costly and terrible. Of course Spiritualists ignore all such balderdash and tyranny. The mark of the beast is over them all. The thinking world has outgrown such melancholy and hurtful follies, and, when Spiritualists are prepared to give the word, will be ready to overthrow them and to join in their condemnation and annihilation.

There may have been a time in the history of credal religions when they were useful, when they conserved the rights and defended the interests of the masses. But that time has long passed away, and they appear before the people now crumbling with age and leprous with crime. It is not too much to assert that here most of our modern churches have almost lost the ear-mark of Christianity. A Chinaman, visiting our cities, could hardly deem that the "gospel," as it is called, was sent especially to the poor. If the buyers and sellers were now driven out of the temple, there would be few worshippers left in them. As with Christianity, so with all credal religions. They are all demoralized and disintegrating. The fact is they are dead and ought to be buried. The poet Pope dissected them two centuries ago. Here is his diagnosis:

"Force first made conquest, and that conquest, law;
'Till superstition taught the tyrant awe;
Then shared the tyranny, then lent it aid,
And Gods of conquerors, slaves of subjects made.
She, from the rending earth and bursting skies,
Saw gods descend, and fiends infernal rise.
Here fixed the dreadful, there, the blest abodes;
Fear made her devils, and weak hope, her gods.
Gods—partial, changeful, passionate, unjust—
Whose attributes were rage, revenge and lust;
Such as the souls of cowards might conceive;
And, formed like tyrants, tyrants would believe.
Zeal, then, not charity, became the guide,
And hell was built on spite, and heaven on pride."

It would not be polite to add to this dissection of credal or revealed religions by so able a metaphysician as Alexander Pope, and therefore we cheerfully leave the decision of the case of the claims of Spiritualism over the worn out systems of belief at present obtaining, to the judgment of our readers and the general public.

"A YOUNG SCANDAL MONGER."

This is the title of one of the illustrations of *Harpers' Bazar* of Nov. 14. The picture represents a little child caressing a Newfoundland dog much larger than himself, and saying, "Oh, oo dear Lion! Oh, oo booful Lion! Oh, oo nice Lion! Oh, I love, I do love oo so!" (*In a whisper.*) "But he

mells awful!" The *Bazar* does not say that the "child" represents Plymouth Church, and the "dog" its revered pastor; but we are led to infer from its title, "A Young Scandal Monger," that the caricaturist must have had the "Brooklyn Sorrow" in his mind, and have taken this method of poking fun at the parson.

FREE THE LAND.

"The land shall not be sold forever, for the land is mine, and ye are strangers and sojourners with me." Leviticus xxv. 23. If the bible be credited, these are not the words of a man, but the words of the God of the Christians. Notwithstanding this, so little respect have those for it who profess to believe in the truth of the scripture, that, we have no hesitation in asserting, were the Mosaic land system (which, carried out, would have utterly prevented the alienation of the land from the masses, and its consequent monopoly by the few) faithfully exposed by any minister to any congregation in our community, he would be under the necessity of condemning it, if he desired to retain his position.

But the base of industrial and financial reform rests, and must ever rest, on the establishment of the freedom of the land. The land ought to be the worker's strong fortress, into which, at all times, he might retire from oppression. As long as a money value is placed upon it, robbing the masses and their children of their natural right therein, monopoly in it and everything that is grown upon it must be expected; unless it be free, no just money system can be looked for, because the power of money consists largely in its volume, and the land is, now the sponge that absorbs its superabundant issues, rising in its assessed value as the money in the nation increases in quantity.

But though the parsons dare not touch the tabooed subjects of land, money and communism, we are glad to proclaim that there is a press—viz., *The Equity*, of Boston, which calls itself a Journal of Christian Labor Reform, which is not pew-ridden like the clergy. It thus very justly, and as a biblical expounder, very logically discusses the evils which afflict the masses at present:

"One result of the world's land system is, that Capital gradually absorbs the land through rent, interest and profit, which are all taken out of Labor; for the fact is now acknowledged that Capital always exacts from the tenants of her lands all the surplus beyond the lowest living rate to which they can be crowded down. The richer the land the higher the rent, so as to keep the tenant as poor as possible. And the hired man is treated just like the tenant. Exceptional circumstances, as our late war, may make eddies in the stream, but the great sweep of tendency is what we have stated.

"Out of this land system comes a vassalage which, when it fruits, fruits in serfdom and slavery—the vassalage of rent, interest and profit. Rent is increase paid for land; interest is increase paid for money; profit is increase paid for goods; and all increase of every kind God has absolutely forbidden.

"The evils of this vassalage are swarming and festering on every hand. Our cities—they are ulcerous embodiments of them, and they are a stench in God's nostrils. Our legislatures and Congress, the very poison which corrupts them is the money—'unjust gain,' 'unrighteous mammon'—heaped together by this system, which is organized and legalized unrighteousness and oppression."

But, our readers may ask, what does the WEEKLY propose in lieu of our present system, which claims the right to place a money value on and dispose arbitrarily of the unwrought natural features of the earth, the mines and water-courses, and even of the land itself? The first thing, then, we have to do is, to deny this usurpation, and to assert that it does not pertain to the adult people, much less the government of any community—for the children of a nation have rights in the land they are bound to respect. But while we deny the power of a people to permanently alienate the soil, we confess they are in power over the proper use of the same. To this end, we hold that the power of distribution should rest in the townships, and should be so exercised annually by officers chosen or appointed for that purpose. The only rent that sound economy could demand from the tiller would be successful labor upon it, and the returns would prove that success. Some features of this plan have been long in operation in Japan, and the consequence is, the Japanese are the ablest and most successful soil tillers in the world. One word more: Unless we do justice on this question, and nationally decree that nothing shall stand between the soil tiller and the soil, as long as we are a republic, we shall find a perpetual Ireland in the South; but that will not be long, for nothing is more certain than that we shall follow in the tracks of the ancient republics of Greece and Rome, unless we preserve our liberty by ordaining the "Freedom of the Land."

THE HARVARD ROOMS.

The Spiritualists of New York have opened the above hall for morning and evening Sunday lectures, and hold their Conference there in the afternoons. Of late the platform has been well occupied by Mr. Wolfe, who has delivered a series of lectures on the "Phenomena of Modern Spiritualism." He is an able, logical and energetic speaker, and, as he has done ample justice to his subject, has merited and received the applause of the public. We are

glad to add that the meetings are well attended, and that the enterprise gives every promise of success. On Sunday the 8th of November, the Hutchinson family aided in the good work, and discoursed sweet music to our people. We understand that the meetings are to be conducted on liberal principles, and that inspirational and trance speakers will not be dictated to by a committee as to what points they may discuss, and what they are to withhold from the public. Under such circumstances, all good men and all good women of all shades of opinion, who wish well to the cause of Spiritualism and of humanity, cannot but wish it hearty success, and lend their aid, financially or otherwise, to prove their love by their earnest and practical work to secure the same for the undertaking.

LATEST FROM THE SICK.

Just as we are going to press a letter is received at the office from Philadelphia, from which, though not intended for publication, on account of the pertinence of its contents, we take the liberty of making the following extract:

* * * "Moreover, you will remember that last night was the night upon which Victoria and Tennie were to receive a complimentary testimonial in the Academy of Music from their friends here. The idea had never been abandoned on account of Victoria's illness, for those who were interested in the affair hoped, up to the last moment, that she might at least be able to appear upon the stage, and show the audience that it was impossible for her to speak. In this, however, they were disappointed; for at five o'clock the doctor called, and, after a careful examination, declared that it would imperil her recovery, perhaps her life, to attempt such a thing. So Tennie had to prepare to stand the brunt of the business, since, for several reasons, the affair could not be postponed. And right bravely did she conduct it. At eight o'clock Dr. Paine, the attending physician, to whose skill we all agree we owe Victoria's life, went upon the platform, and explained the condition fully, and, so far as we could learn, satisfactorily, to the large audience present, which, by the way, filled the Academy—the parquette and parquette circle, the balcony and the family circle, and even the amphitheatre was thickly studded with people—a fact of rare occurrence, as we learned from the attaches.

"The fact of Victoria's illness had become pretty generally known in the city; indeed, had been commented upon to a considerable extent in several of the city papers. Had this not been so—had she been well—the Academy could not have contained the people who would have come out. It would have been an ovation, indeed. Under the circumstances, however, we are induced to think it, as it was, a really great one; for, with the uncertainty which unquestionably kept large numbers away, the immense house we had spoke whole volumes of gratifying facts. Tennie delighted the audience by her inimitable freshness and vivacity, and she did not frighten the outsiders by the tremendous volume of voice, as she has done sometimes heretofore. Her voice is something astounding to hear when at its full capacity. One thinks simultaneously of Gazzaniga, of Maresi and of Karl Formes—the antipodes—the pure soprano of the high "C," the melodious contralto of the centre of the usual range of voice, occasionally thrown into contrast with the tremendous thunderings, which almost shake the earth, of the most terrific basso profundo that ever strode the "boards." But this is a profound secret, for if Tennie were to know that I have spoken of her in this way—well, I do not dare think what might follow.

"We are all rejoiced at the event and its genuine success, and are all thankful that Victoria has reached and passed the crisis of her disease. But she is sad enough. The doctor says she will not be able to work again for weeks. So, while we are made glad by the prospect of her recovery, she is almost distracted to know what will become of the WEEKLY until she has recovered. Anybody who has not been familiar with her can never begin to conceive what a love she has for the WEEKLY. It is her child. She realizes the immense work it has done, and she knows that its death would be a calamity, though others may not regard it in that light. She often wonders whether any of those who have read it for these three years realize what has been done through its columns; and whether there are any who would be willing to sacrifice a little comfort in order to maintain it, until the public prejudice is so far overcome as to permit those who want to read it to subscribe for it, and to take it from the Post-offices, and to buy it from the news-stands in open day, which thousands do not dare to do now, who ache every week to get hold of it.

"I often say to Victoria: 'Why should you give your life, strength and substance, to make a paper for people who only curse you for your pains?' She usually replies something after this fashion: 'Oh, well, I know it's not very encouraging; but I believe they will awaken to a realization of the situation after a while, then our work will be made easy.' I often wonder if the people will ever know the depth of that woman's humanity, and as often shake my head in confirmed doubt.

"But then the question is right upon us: Victoria's incapacity to lecture virtually throws us all on our oars. We can work up the audiences, get the people together, but it needs her to finish the work. I am afraid it would be up-hill business to attempt to 'run the machine' without her. The force of her logic and the power of her eloquence is required to make the people hear and see the truths of the new-com-

ing dispensation. So we too are now compelled to join with her and ask: What will become of the WEEKLY without her labor? Will the friends have interest enough to see that it lives, and that she has a chance to live? If they would rush to her rescue as they did when we were all in prison, the question would be solved. Then from all parts of the country there came letters of encouragement and assistance, containing all the way from one to fifty dollars, had it not been for which she could never have weathered the fearful storm that was then aroused about her head. We can only hope that something like this may come to carry the ship safely through this storm.

"But I did not tell you how the disease has left her. During its progress a sac of water formed between the pleura and the walls of the cavity of the lungs, and there it remains; and there was also an effusion of water into the substance of the lungs, which is broken down to some extent, leaving a cavity in the lung filled with water and mucus. This, the doctor says, she will have to 'cough up' if it resist the action of 'absorbents' which he is now administering of as great strength as she can bear. You can see at once that she will never be able to speak until that cavity is healed, while to attempt to do so would be to insure a return of the disease in a still more dangerous form than that from which she has now only escaped.

"The time and care that we have had to give her the past week, together with the tremendous labor of 'working up' the lecture, has prevented us from preparing anything for the WEEKLY. Next week, however, we intend to say to our readers something like what I have said to you here, unless she positively forbids it, which I do not intend she shall have an opportunity to do, any more than she had to forbid the lashing I gave that 'pack of hounds' last week. They may thank their stars if they get off with a pen lashing only.

* * * "But I must close. Don't forget to keep the delinquents informed of our needs. I telegraphed that you would have to rely on Hume—by the way, what a splendid assistant he makes—for all the 'Ed's' this week. Keep up courage and we'll run the 'Narrows' safely yet, after all the efforts that have been made to swamp us."

THE WOLF AT THE DOOR.

That poverty, with its terrible concomitants of wretchedness and crime, is preparing for its annual visit to our metropolitan city, the following item testifies. That starvation, increasing with each rolling year, should be the fate of many thousands of our most laborious and most needed workers, and constrained idleness their portion, is not due to natural but artificial causes. There is no failure in the crops—we have the food; there is ever need for the services of our laborers, and we have the men and women to perform them. Did the WEEKLY assert that those who are willing to work, and cannot obtain it to do, have the right to "steal" for an existence among us, we should doubtless be considered reprehensible for so saying; but it would be difficult for Christians to prove it a fallacy, who believe in the words of the Nazarene, viz.: "All that a man hath will he give for his life;" or in that negative statement of Paul: "He that will not work, neither shall he eat;" the converse of which proposition would be: "He that will work shall eat;" which subjects, if aired in the pulpits at these times, might prove interesting to the people:

"The managers of St. John's Guild say that at least 70,000 men and women are out of employment in New York city, and that whole families are without the necessities of life. Hundreds gather at the Guild doors daily clamoring for food, and the treasury of the Guild, even to its reserve fund, is exhausted. Therefore the Guild's volunteers appeal to those who have food, clothing and money to give.

"The volunteers of St. John's Guild have councils, sewing societies, and physicians in every ward. They are ready to open, rent and attendance free, six relief offices in different and widely separated districts. They give prepared food to those who are without home or have no facilities for cooking. They can visit every poor family from the Battery to Harlem River at twenty-four hours notice. What they require is money. They do not ask any public fund for salaries or office rent."—*N. Y. Sun.*

For this worse than barbaric state of affairs we do not blame men, but systems. Under a just system of political economy, while the wages of day laborers are one or even two dollars a day, no man could amass ten thousand dollars. The only way in which money or the results of labor can be accumulated in vast quantities is by robbing those who produce such results. The money-changer and the highwayman both say to the public "Stand and deliver!"—the only difference between them is, the one has the legal power to do so, and the other has not. Both live on the people without giving a valid return for the labor cost of their existence. It is hard to see mere money gamblers revelling on the fat of the land, and those that do the work starving. But it must and will be the case as long as oppression exists in the masses themselves. When the poor put faith in one another and work together for their own interests, they will soon be able to furnish work for themselves by wise legislation and the ordainment of a sounder system of political economy than at present obtains. Those who live by labor, and are willing to work, are the very last persons that would need charity under such circumstances.

ATTENTION REQUESTED.

We send bills with the WEEKLY to those subscribers whose subscriptions have expired, or will expire with the next few numbers. Of course we expect every one receiving such bill will at once remit for another year or six months at least, feeling certain that none who have read the WEEKLY for the past years can afford to do without it now.

Should any of our subscribers feel unable to remit at once, who still desire the paper, we will continue to send it and give them a few months' time for the payment, if they will so request. Those who do not care for the WEEKLY longer will please notify us by postal card or request their postmaster to do so—a courtesy that will cost them but little, but be appreciated by the publishers.

A general effort on the part of those interested and a prompt renewal of subscriptions that have expired, accompanied by a new subscription, will enable us to enter upon the new year with a full list and confidence in the continued success of the WEEKLY.

TITTLE TATTLE.

Setting aside the noble army of martyrs, consisting of those women who desire liberty, and are willing to purchase its rights by accepting its duties, the balance may be divided into two classes, the dolls and the slaves. The latter have always been content with occupying the inferior position accorded to them in the Bible; but there was, for a time, some hope that a considerable inroad had been made in the ranks of the former. Latterly, however, considerable numbers of the dolls, tired with the march through the wilderness toward the promised land of political freedom, have deemed it prudent to go back to the flesh-pots of Egypt. True, they meet and talk, but must not speak loud, as may be seen below:

The Woman's Social Educational Society held a meeting yesterday afternoon in Plimpton Building, Mrs. Kent presiding. A paper on "Schools and Teachers," written by Mrs. Young, was read by Mrs. Dr. Still. The ladies seemed to attach so much importance to the subject matter of the paper that another afternoon is to be devoted to the discussion of it. An interesting impromptu discussion, however, was held, in which the bugbear of woman suffrage cropped in, and, though Mrs. Kent ruled the subject out of order, yet the question would intrude itself. The prevailing opinion of the ladies was that women had a sphere in which to exercise their influence other than by going to throw tickets in a box at election time. The speakers were Mrs. Pierce, Mrs. Bronson, Mrs. Barlow, Mrs. Slocum and Mrs. Kent.—*N. Y. Telegram.*

Woman suffrage "out of order," eh! Alas! Alas! How sour the grapes are? Not woman's sphere "to throw tickets in a box at election time!" Well, it is not; for all human beings who are incapable of governing themselves. Such ought to be and must be, for their own good, protected; and some think that the price of such protection is slavery. If the above report be correct, the majority then present of the Woman's Educational Society, have estimated their ability for self-government, rejected their right to self-rule, and accepted as just the claims of their legal and political masters. The WEEKLY is too polite to say that this is an awfully unwise policy on their part, but, as John Randolph said, "it claims the right to think as it pleases" respecting so unworthy a surrender.

UP WITH THE FLAG.

"Personal freedom" is the word under which alone is woman destined to conquer. Long since she stood before our national and State legislatures humbly requesting readjustment of her legal rights; a few years back she appeared at Washington and in louder tones demanded of Congress that it should admit the validity of the Declaration of Independence and the Constitution, and protect her in using her political rights; the next time she appears she will demand her "personal" as well as her legal and political freedom:

Mrs. Elizabeth Cady Stanton said last evening before the Woman Suffrage League that the sudden reaction developed in the recent election was due to the fact that the Republican party has done its mission. The question of woman suffrage would be as good a hinging question for '76 as Grant was for '68. The first legal step toward giving rights to married women—their property rights—struck a blow at the idea that the husband and wife are one, and the husband that one, and the work will go on until woman's "personal freedom" is as complete as is the man's by her side.

Before woman conquered a place in the colleges it was said that she could not compass the higher mathematics. But it was found that her class-marks were as good as those of the college boys. We have, continued Mrs. Stanton, settled the question of a Church without a Pope, and a State without a king, and we are going to settle the question of a family without a "divinely ordained head." The woman question is the vital question of the hour. This is women's transitional epoch from slavery to freedom. When woman is man's equal the marriage relation will stand on a proper basis. But a change is not deterioration. The Protestant revolution has deluged the world with blood, but it has evolved the idea of liberty of conscience. So will it be with the domestic revolution. The transition may be accompanied with many throes of suffering, but the result will be glorious and happy.—*N. Y. Sun.*

No more needed or more truthful words ever came from human lips than those contained in the above paragraphs: They are also well-timed. Following closely the defeat of the woman suffrage movement in the States of Michigan and Iowa, it is fitting that the banner of Elizabeth Cady Stanton should be planted, where it now is, on the "personal sovereignty of woman," the Malakoff that really commands the field of battle. In taking the above position, the heroine of New Jersey, like Dessaix at Marengo, has instituted a change of tactics that will soon convert our repulses into a glorious victory.

UNCHAINING THE TIGER.

Catholicism has the ear-mark of Christianity. In all Christian countries it is eminently the religion of the poor. Indeed, the poorer and more ignorant the sinner, the better for the priest in that church. Remembering its terrific powers over the uneducated masses in many countries, we are glad to welcome it in the ranks as an industrial reformer. For the past centuries its policy has been to aid governments to dominate over and destroy the rights of the people; but latterly it has come to a halt—if not a right-about-face—as the following extract, for which we are indebted to the *Equity* of Boston, proves:

Extract from the "Declaration" of the Second Congress of Catholic Germans, held at Mentz (Mayence) on the 16th and 17th June, 1874.

Regarding the state of the working classes.

I. Like all other states of Europe, Germany is threatened by the discontent existing among the working classes.

II. The principal reasons for the discontent are:

1. Decrease of the retail business. 2. Overtaxing of the agricultural classes. 3. Miserable condition of the operatives in manufactories, and, 4. The endless development of money speculation.

III. The real origin of these misfortunes is the enervation of Christian faith and morality in the higher as well as in the lower ranks of society, caused by modern rationalism and liberalism, whereby it has happened also that a great portion of the working classes have allowed themselves to be deceived by the illusions of the irreligious and revolutionary leaders.

IV. The means of healing these social evils and reconciling all classes of society consist—

1. In the passing of laws prohibiting the exhausting of the bodily and financial strength of the people. 2. In claiming that protection from the state to which all classes are entitled. 3. In continued efforts to remove the particular defects of the present commercial laws by legislation. 4. In establishing the rights of the working classes, according to Christian principles, and the demands of general equity. 5. In founding different industrial auxiliary houses, either through the union of the working classes and others, or through the friends of the working classes. 6. In restricting the amount of labor to be performed by females and children. 7. In the careful cultivation of the moral and religious life in the families of the working classes, especially by having Sunday kept holy, and by applying Christian principles to the sphere of business life. 8. In the development of Christian charity to alleviate inevitable want.

* * * * * Wealthy Catholics of Germany and France are contributing a very large amount of funds, not merely for facilitating the meetings and propaganda of the Congress itself, but for improving the temporal welfare of the workingmen by lecture-rooms, club-rooms, recreative gardens, libraries and art schools for the exclusive use of the workingmen. They are founding societies for mutual assistance—insurances against accident and sickness, and co-operative associations of mechanics and laborers. The rich members advance the funds necessary for these purposes at a rate of interest merely nominal, or generally without any usury whatever. In one word, Catholic capitalists are preparing to make great pecuniary sacrifices to help and emancipate their toiling brethren.

Here is a large list of labor evils covering very considerable ground. The small retailers, the agricultural laborers, and mechanics, are all roped in against "the endless development of money speculation." Well, that same money speculation—insurance companies, national debts, etc., etc.—has all grown out of the legalization of usury, or interest for money, which is a pure (or impure) protestant innovation, and has always been condemned by the Catholic Church. Then the eight resolutions proposing the means of healing the industrial evils of society are worthy of examination. A profound study of the sixth might benefit even Massachusetts. But the best part of the above extract is the statement instructing us as to how the funds are provided for carrying out the reforms above specified, viz.: loaned by rich Catholics, generally, without usury." Hear it, ye church-building Drews of the Protestant Church, and cease sinking your money in bricks and mortar, when you can with it build up the real churches, viz.: the "living temples" of Christianity. But the Drew system is better than that not unfrequently indulged in by our Protestant nabobs—

"So factions, cross and opposite,
As if they worship God for spite!"

—who bequeath their fortunes to missions and churches after their deaths in order to punish their relatives. Let us trust, that, with the above Catholic example before them, in future these miserable sectarians will mend their manners. Any way, we welcome the aid of the Catholic Church in bringing about a much-needed industrial revolution here as well as in Europe. So long as it helps us to cast out the devils of greed, idleness and oppression, which are grinding the faces of the poor, we shall not be fastidious as to the authority by which it casts them out; but we warn it that what it is now doing, it will have to abide by, for, from the position it is now taking, there is no path by which it can retreat if it should desire to do so.

CAUTION.

All moneys sent by mail to the WEEKLY should be transmitted either in Registered Letters or by Post-office Orders. We cannot be answerable for the receipt of moneys sent through the post in any other way. Will our friends please to note this word of caution, and act upon it, for we believe that we are daily losing remittances sent without the above precautions.

ANSWERS TO CORRESPONDENTS.

William Howitt, London, G. B.—Be courteous; do not lose your temper. If your arguments are sound, scurrility will not strengthen them; if they are not, vituperation will not render them trustworthy. Your statement with regard to the attitude of Victoria C. Woodhull toward Plymouth Church, is exactly the reverse of the truth; and also that, in which you attribute to her the declaration that "the animal instincts are superior to the spiritual

faculties." We recommend you to abjure your errors, become a subscriber to the WEEKLY, and then you will soon be better posted with regard to the views of Victoria C. Woodhull, and also of those she represents, viz.: the Spiritualists of the United States; who have thrice elected her as President of their Universal Association.

D. W., Boston, Mass.—Your letter on the money question is received. Do you desire it to be published and answered in the WEEKLY? We respectfully decline to enter into a private correspondence on the subject.

Anti-Slavery, Peekskill, N. Y.—The sale of men in our community is now, we believe, restricted to election times; but babies are on sale all the year round. See advertisements in the *N. Y. Herald*, under the heading "For Adoption." We believe healthy blue-eyed ones bring the highest prices.

R. S. W., Tallahassee, Fla.—Louis Napoleon threatened the capitalists of Europe in his address to the Mayor of Auxerre, in which he said: "I stand on the industrial populations of the cities and rural districts, for in them I find the true genius of France." But Bismarck will do more than threaten, should it serve his purpose to set the soldier over the money-changer; and, it is believed, that circumstances will bring about that time soon.

Paine, Jr., Terre Haute, Ind.—You are right in your statement. Religion with us has entered the political field under the leadership of the clergy. The Catholic priests in Hartford and New Haven, and the Baptist and Methodist parsons in Boston, have mustered their hosts under the banners of their various faiths, and have proposed to storm the polls. Heaven help us if they succeed in the experiment; for history instructs us, that Christian sectarians, whenever they obtain power, not only officially but literally, are apt to decapitate their opponents.

Ebenezer, Pittsburg, Penn.—The Shaking Quakers profess to be Christians; but in their organ, *The Shaker and Shakeress* for November, we find the following comparisons: "Comparing the Trinity, Atonement, Vicarious Sacrifices, Physical Resurrection, Justification by Faith without good actions, etc., with Buddhist Theology, the difference is largely in favor of the latter."

X. X., Jamaica, L. I.—You are right. In order to be a disciple (that is, a scholar) of the Nazarene, it is necessary for you to hate your parents. See Luke, 14 chap. 26 verse. That is, you must now; but, when the new translation of the Bible is published, that text will probably be modified. The WEEKLY objects to the selfish family arrangement, but does not go the length of the Nazarene in its opposition to it.

R. S., Chicago, Ill.—We believe, with you, that almost all Spiritualists are aware of the necessity for the reforms demanded by the WEEKLY. But, like the Israelites in the wilderness, "the hearts of the people are weary because of the way." Nevertheless the good seed is rapidly taking root, though some of it may fall among thorns; and the cares of this world, and the deceitfulness of riches, may choke it and render it unfruitful.

Magdalene, Detroit, Mich.—The people of your State have proved themselves sound believers in the Bible in your last election. If the laws of Moses be inspired, woman has too much liberty now. She cannot logically demand more without denying the authority of the Bible, and abjuring what is called Christianity.

S. T. R., Rome, N. Y.—Though the Democrats have won the victory, they are, nationally, a divided host; fighting under three different flags. In the East their motto is "Specie Basis and Hard Money;" in the West, "Paper Money and Repudiation;" while in the South they rally under the old black flag of Slavery—whitewashed.

Peter Plainfolk, New York.—As you say, Peter, "He who reads the *N. Y. Herald's* obituaries has a right to infer that only the members of the British peerage are subject to death; and that Americans and Commoners live for ever."

Miss Nancy, Belleville, N. J.—The quotation is from Byron; you will find it in *Lara*. Correctly given, it reads as follows:

"Religion! freedom! vengeance! What you will:
A word's enough to raise mankind to kill!
Some factions phrase, by cunning caught and spread,
That guilt may reign, and wolves and worms be fed."

BOOK REVIEWS.

EATING FOR STRENGTH: 8vo, pp. 157. Written by M. L. Holbrook, M. D., and published by Wood & Holbrook, Nos. 13 and 15 Leight street, New York.

This book contains a long dissertation on "The Science of Eating," a large number of "Receipts for Wholesome Cookery," also for "Wholesome Drinks," and satisfactory answers to important questions, under the head of "Practical Dietetics." It is a work much needed by every one, except the medical faculty, inasmuch as strict attention to the rules for "Eating and Drinking" correctly and temperately, would largely supersede the necessity for medical advice. We wish it every success, and consider it well merits the attention of the public.

THE HEATHENS OF THE HEATH: 8vo, pp. 498. Written by William McDonnell; published by D. M. Bennett, 335 Broadway, New York.

The above work, the production of the author of "Exeter Hall," fully maintains the reputation he has already gained. It gives us a picture of some of the worst specimens of the

English clergy, and also of some of the most barbarized of the inhabitants of Great Britain. Such inside views of the effects of the policy of that country on the masses of her people, which builds up hundreds of nobles by the sacrifice of the rights of millions of workers, are very valuable just now, when there is a manifest intention among the wealthy here to toady to English ideas and English institutions. The hero of the work is Mr. Valiant, who proves by his acts that he deserves the name he bears. He does his duty and succeeds at last in reforming the "Heathens of the Heath," though not exactly after the rules laid down by the do-nothing Episcopal Church. We heartily commend the work to all those who are not hide-bound by credal religions as one that will well repay a careful perusal, and well merits a place in the libraries of all free-thinkers.

MISCELLANEOUS.

DAWN VALCOUR COMMUNITY.

November 12, 1874.

Dear Weekly—A deep interest in the effort to build up this community, combined with incessant labor in conjunction with others in forwarding the work, has latterly occupied much of my attention, so that I have not had the time necessary to appeal through the press to the public in its favor. However, our designs have been pretty liberally canvassed by many public journals, who have done, and still continue to do, for us an immense amount of advertising, though it be too often in the way of falsifying us and our intentions.

So much for the past; at present it gives me great pleasure to announce, through the columns of the WEEKLY, that our efforts at establishing this new order (that I believe to be destined to supersede the decaying superstitions of our present civilization) are now certain to be crowned with success. Our membership thus far comprises in it the best materials for the building up of this great work. We expect, as a matter of course, to have our days of trial and adversity, for all the enemies of human progress, both on earth and in the spirit world, are intent upon frustrating our plans. Thus far we have little reason to complain; we can count the delinquents who have put their hands to our plow, and turned back from the labor as less than half a dozen. These few have left us, and seem to have gone away with a special mission to secure our defeat through calumny and falsehood. Some (self-called) reformatory journals, however, have done us a greater injury; they have used their influence to accomplish the overthrow of this, the only practical movement on earth, to reconstruct society upon a sound basis, and have proved themselves greater impediments to the cause of social and industrial freedom, as established by ourselves, than all the merely secular presses in the nation. But, we trust, that a copious distribution of our constitution with the accompanying circular, which we inclose, will answer all such cavilers, and secure to us the required number of members in a very short period of time.

My special object in writing this is, however, to invite all architects who feel an interest in this work to submit to us a plan for the construction of our "Group Buildings." We require twelve of those houses on Valcour Island, all of which we propose to be alike in size and style, with a capacity to accommodate forty members each. They are to be constructed of brick, two stories high, with kitchen and dining rooms in basement, and to contain the modern improvements. Each member of the Group will require a private sleeping apartment of good size, with bath-room and closet. All the other apartments, kitchen, dining-room, parlor, library, etc., are intended for common use. Utility must be the most prominent and desirable feature in the plan, and not expensive architectural display. Of course we shall adopt the one that seems to contain the most advantages.

As we are really working for humanity we expect those who submit plans to us to do so freely without any expense to ourselves. Should any architect desire further information we shall be glad to give it. Two secretaries are now occupied all the time in answering correspondents, and we are not astonished that our correspondents, born and bred as they have been in a world of selfishness, will write us long letters, giving us pages of good advice about communal life, and propounding a thousand questions, should sometimes forget the little matter of inclosing stamps for the answers to the same. We trust, after this notification, that they will not be so forgetful in future.

Address, Box 13, Winoski, Vermont.

JOHN WILLCOX.

UNHALLOWED RESIGNATION.

What a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly, self-love, have wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and instead of owning that it was our indifferent and unskillful navigation that brought our craft upon the rocks, we fold our hands and cry out blindly, "Strange and mysterious are thy ways, O Providence!"

It is well to have faith and trust. It is well to be resigned to trials that cannot be avoided; but it is not well to hide our talents in a napkin, to take our fill of ease and pleasure, and bow down to the gods of pride and fashion, and then shrink back from the consequences, and say that the work is none of ours. Some of us really imagine that we are suffering the will of the Lord, because the flour barrel is empty and our coat out at the elbows, when a little more energy, a little more self-denial, a little less folding of the hands for rest—these would raise us out of the slough of poverty, and set us on our feet, crowned with the gift of a goodly heritage.

We eat rich, unwholesome food, keep late hours, transgress the laws of health, and when we pay the penalty with shattered nerves and broken constitution, we wonder why we are not strong and vigorous as our neighbor, who has lived moderately all his days. Because the neck and arms of our

tender infants are soft and white and dimpled, we let them go bare and unprotected; then when some day we leave the little one out under the snow, we murmur that our Father hath been unkind. In too many such cases, with a little less pride and a little more flannel, the family circle might be kept unbroken for many a year.

SOWING AND REAPING.

ADELAIDE PROCTOR.

Sow with a generous hand,
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow, while the earth is broken,
For the hungry must be fed.

Sow, while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,
They will stir in their quiet sleep;
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow, for the hours are fleeting
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears;
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Springfield Republican.

SAN FRANCISCO, Nov. 5, '74.

My Dear Victoria—I have just received your letter dated Boston, September 25. A kindly Post-office advertisement apprised me of the existence of such a favor, or else I might have missed the extreme satisfaction afforded me by these few eloquent lines from your pen. I thanked, as I read them, the god or muse of suggestion, that your thoughts should have been directed to me, who so often meditate upon you. You have always been aware how warm a place in my heart is occupied by your dear self and the witching Tennie, nor do I need to reiterate here that which can only be fully expressed under the sympathetic influence of your presence.

I regret that your stay in this city was not prolonged. Your vigorous discourses stirred the natural sense of truth in these San Franciscans, though shocking the external prudery that they seem to have adopted as a terminal conversion to their formerly openly sensual lives. I have heard some of your significant sentences quoted, with approval of their naked verity, by those who feel it necessary to their selfishism to maintain an outward conservatism. But how can I suggest the joyous inspiration your progressional utterances impart to those whose minds are akin to yours? I pray that you may be inspired to continue your unrefuted expositions of truth.

The demoniacism of marital proprietorship, when its claims are invaded, has lately displayed itself here in the assassination, by a horn-mad husband, of Major Harry Larkyns. The frequency of such occurrences manifest the perversion of the delicious impulses and harmonic attractions of sex, by the egoism of society, until jealousy has supplanted charity, and love is but the avarice of possession; and not the generosity of bestowment. An odic impulsion assimilated Major Larkyns and a Mrs. Maybridge. This intimacy was discovered by the legal owner of that female, who vindicated his title to his lawful slave at the point of the pistol.

Major Larkyns was an acquaintance of mine. I admired his imposing personality—of the type of De Grammont or Alcibiades. His tall, erect, lithe and muscular form recalled to my mind Plutarch's characterization of the noble Grecian: "This is not the son of Achilles, but Achilles himself," nor was he without the milder characteristic of his prototype, in the melting softness of his glance, his voluptuous lips and gentle voice. The spontaneity and heartiness of Major Larkyns, as well as his literary tastes and avocations, made him the associate of the Bohemians of the stage and press—those interpolations of natural drapery of character into the ordinary buckram of society. My interest in this gentleman was like that of Diotima to a catechumen—more of the porch than the banquet room. I took pleasure in discoursing with him psychological and sociological principles. He was wont to listen receptively, and retort only with that sort of skepticism which is natural to those who are much in contact with the world, and judge of its possibilities of reform from its very imperfect units.

As a philosophical free-lover, I cannot sanction the relations the Major held with his mistress. They were covert, stealthy and equally as churlish as the requirements of Maybridge. The love which demands ownership of another is but a selfish and narrow passion. Raphael, as great in thought as in art, said: "I would rather belong to woman in general than that one woman should belong to me."

The act of Maybridge, the husband and master, in killing Larkyns, was at once cowardly and treacherous, and incited by the thought that a corrupt society would commend such defense of his honor. What a damnable perversion of right

is this that the world calls honor! An expanded man, with a true sense of honor, would congratulate the woman he had taken for his wife, but whose love-nature he could not content, that she had found a coincident mate; while he would, at the same time, greet her lover with all brotherly affection, wishing him joy in his new alliance.

"Be true to each other, husbands and wives," is the crude injunction of an immature society; meaning true in the sense of devotion to the double personality, supposed to be constituted by marriage to the exclusion of all the rest of humanity. It is incumbent upon the advanced thinkers, the free lovers of the day, to instruct society in the real significance of truth of action in the affiances of the sexes; truth to the innate impulses of the soul, unswayed by the tyrannical dictation of obscurantists. We who are of this guild must declare, in act and speech, our freedom to take to ourselves one or many lovers, as it may seem good to us, giving an impertinent world to understand that in so doing we are eminently true to ourselves and therefore true to humanity, singly or in the aggregate. If a woman continues to wear the yoke of a lover who has ceased to accord with her being and endeavors to subdue the impellant which attracts her to another, then indeed is she untrue to herself and to humanity. Free women should disclaim and repudiate the interference of worldly opinion in their thought and conduct; and in that search for the unfolding of their own true characters, adopt the motto of Danton: "To dare and again to dare, and without limit to dare."

FRANCES ROSE MACKINLEY.

[From the Boston Investigator.]

A CARD.

To the Boston Public:

It is doubtless known to the intelligent portion of our community, that a claim has been persistently put forth for some years past by and in behalf of Stephen Pearl Andrews, formerly a resident of this city, but many years past of New York, to the discovery of "The Unity of the Sciences," by which all the known and all possible sciences are resolved into one science—or, as he calls it, a sciento-philosophy, of which the special sciences are merely branches—a new philosophy, like that of Comte or Spencer, but more far-reaching and exact, while yet so extensive as to embrace the religious, political and social policy of the world.

Some of those who have signed the following invitation to Mr. Andrews have been readers of his published works and students of his system, and are profoundly impressed with their import. Others of the signers only know what is known to the general public on the subject, and hold themselves in no sense responsible for Mr. Andrews and his views, scientific or theological; but aware that so many great things are true in this age, they hope that a premature adverse judgment on so extraordinary a claim shall be avoided, and that an intelligent Boston audience is one of the most appropriate tribunals before which the popular aspects of such a subject could be presented. They have, therefore, united in this case, and have arranged for a course of six lectures on Universology, Integralism, and Pantarchism, which will occur as follows: At Parker Memorial (Lower) Hall, on the evenings of November 16, 17, 23, 24, 30, and December 1st. Admission 35 cents; tickets for the course, \$1, to be procured at the door.

BOSTON, Nov. 2, 1874.

MR. STEPHEN PEARL ANDREWS:

Dear Sir—The undersigned, citizens of Boston and vicinity, having long heard through various sources of the extraordinary nature and claims of your system of thought, and its promise of benefit to mankind, and some of us being students of your works and desirous at your convenience of hearing your own exposition of the subject; we write to inquire if it would be convenient and agreeable to you to deliver a course of six lectures this season in Boston, on Universology, Integralism and Pantarchism; with, if possible, some account of Alwato, "the newly discovered Scientific Universal Language?"

Rev. Wm. R. Alger, Prof. W. L. Gunning, A. W. Stevens, S. H. Morse, John Wetherbee, C. A. Bartol, Prof. E. Whipple.

NEW YORK, Nov. 5, 1874.

Gentlemen—Your request that I should deliver a short series of expositions of Universology, etc., in Boston this season, accords with my own wish in the matter. For a year past I have delivered a course of weekly scientific sermons at De Garmo Hall, in this city, on these subjects, and my engagements here would have precluded the possibility of my complying with your request. Now, and for the present, I have closed this series of routine engagements and am sufficiently free to comply with your request, almost at your option in respect to time. Simply give me a reasonable notice of time, plan, and arrangements.

Very truly, etc.,

STEPHEN PEARL ANDREWS.

JONAH vs. THE WHALE.

Unbelievers have often told us that the story of the prophet swallowed by a great fish was an absurdity. They say that, being so long in the stomach of the monster, the minister would have been digested. We have no difficulty in this matter. Jonah was a most unwilling guest of the whale. He wanted to get out. However much he may have liked fish, he did not want it three times a day and all the time. So he kept up a fidget and a struggle and a turning, and gave the whale no time to assimilate him. The man knew that if he was ever to get out he must be in perpetual motion. We

know men that are so lethargic that they would have given the matter up so quietly that in a few hours they would have gone into flukes and fishbones, blow-holes and blubber. Now we see men all around us who have been swallowed by monstrous misfortunes. Some of them sit down on a piece of whalebone and give up. They say,—

"No use! I will never get my money, or restore my good name, or recover my health."

They float out to sea and are never heard of. Others, the moment they go down the throat of some great difficulty, begin immediately to plan for egress. They make a rapid estimate of the length of the vertebrate, and come to the conclusion how far they are in. They dig up enough spermaceti out of the darkness to make a light, and keep turning this way and that, till the first you know they are out. Determination to get well has much to do with recovered invalidism. Firm will to defeat bankruptcy decides financial deliverance. Never surrender to misfortune or discouragement. You can, if you are spry enough, make it as uncomfortable for the whale, as the whale can make it uncomfortable for you.

There will be some place where you can brace your foot against his ribs and some long upper tooth around which you may take a hold, and he will be as glad to get rid of you for a tenant as you are to get rid of him for a landlord. There is a way out, if you are determined to find it. All our sympathies are with the plaintiff, in the suit of Jonah vs. Leviathan.

HOW SAD.

(From the N. Y. Graphic, Nov. 14.)

Mr. Shearman, who achieved a good deal of notoriety as Jim Fisk's lawyer, and who now sustains a similar relation to Mr. Beecher, yesterday burst into tears while pleading for delay on behalf of his present client. The saddest feature about this wretched scandal is that it should bring such unhappiness to so truly good a man as Mr. Shearman.

"FELLOW travelers," said a colored preacher, "ef I had been eatin' dried apples for a week, and den took to drinkin' for a monf, I couldn't feel no swell'd up dan I am disminut wid pride an' vanity, at seein' such full 'tendance har dis evenin'."

"WHAT sort of a sermon do you like?" said Dr. Rush to Robert Morris one day. "I like, sir," replied Mr. Morris, "that kind of preaching which drives a man into the corner of the pew, and makes him think the devil is after him."

How to make money go as far as possible—give it to the foreign missions.

SOCIALISTIC.

MARRIAGE.

"Instead, then, of freer divorce laws, making oaths and promises of no account, we need more stringent views concerning the sanctity of marriages and the impregnability of its bonds and barriers."

This item, or the substance of it, may be read in our papers nearly every day, but, in the name of common sense, will some one tell us how "freer divorce laws" would make "oaths and promises," that ever were worth anything, of "no account?" Do you, my dear sir, in whose bosom love for the wife of your youth is still warm, feel the need of a more binding law to keep you true to her? Does any woman who loves her husband forsake him for the embrace of the profligate? I have heard people who expected to be carried, in Abraham's bosom, to a throne at the right hand of God, say that if they knew that there was no hell they would lie, steal, murder, and do everything they wanted to, and it seems to me that these people, who send up such pitiful appeals for more stringent laws are afraid they may be allowed to do as they want to.

The very call for laws to make the marriage contract more binding shows that it has got to be an irksome bond, not to the low and degraded, but to those who have been considered as the very elite of wisdom and goodness.

The truth is, these oaths and promises are of no account in the first place. How can the wife bind herself to "love and honor until death," when it does not depend upon her whether she will do so or not, but upon the husband proving worthy of love and returning her affection? The husband may promise to love until death, but if the wife turns out to be "just what he hates," how will he keep his "most solemn promise?"

"We need more stringent views concerning the sanctity of marriages and the impregnability of its bonds and barriers." Now, isn't that cool? "Sanctity of marriage!" when thousands upon thousands, who have promised to love, feel that not love but lust reigns in this "sacred precinct," and daily and hourly the walls of the damned ascend to heaven out of this reeking sanctified pit! "Straws show which way the winds blow," and we might as well learn a lesson from the question, "Why do so many of our young people remain unmarried?" which we see so often." "Extravagance of women" is the general answer, but the truth is, they have seen how the chains gall, and refuse to be harnessed to the old foggy car! They have seen their fathers "henpecked" out of all manhood, and their mothers live years of misery, slaves to lust, because they were bound "by the holy law of matrimony." Young America is not blind, and the horrors of marriage have not been hidden under a bushel.

And wouldn't the "impregnability of its bonds and barriers" be a curiosity to the wax-figure showman? Have you never known a sweet girl in her teens to break the barriers and run off with one of the parties? Did it ever happen that love broke the bonds and let madame off with a friend? Did it ever happen that great men, standing on the watchtowers of Zion shouting, "Hands off our most sacred institution," themselves threw down the "impregnable barriers" and entered the forbidden ground? If they have, what becomes of the "impregnability of its bonds and barriers," and of what earthly use are they, except to frighten weak-minded women into obedience to their owners?

B.

(From the Illustrated Police News.)
WIFE TORTURE.

The melancholy days have come, the saddest in the year, when the husband gets drunk and the wife gets thumped. From North, South, East and West the story comes. Northern New York supplies the brute who uses his wife as a pistol-target. Nevada rejoices in the possession of the ingenious scoundrel who pounds her almost to death with the wash-board, by means of which she has supported herself and him. The Southerner is a colored individual, who slices the wife of his bosom with a razor, and chops her dead body into human hash with an ax. A manufacturing village in moral Massachusetts is the scene of the Eastern tragedy. The husband drags the wife by her hair until the fumes of the liquor he has drank overpower him, and then falls, with great dexterity, in such a way that he smashes three of her ribs. None of these cases, perhaps, are equal to a late English example. One Coppen was grieved because his wife had remonstrated against his drinking. He borrowed from a neighboring butcher a long knife. His friend sharpened it for him, and he immediately whetted it for himself on portions of his wife's skeleton. She died, and so did he, by public request. The name of another man has acquired newspaper notoriety, although his abiding-place is not mentioned. He was a cooper by trade, and very proud of his skill. It was doubtless his keen desire to assure himself of the thoroughness of his work, which led to his placing his wife in a barrel and rolling her down four flights of stairs. The barrel held together, but the woman is said to have emerged in fragments. A possible relative of his adopted a speedier method of getting his wife to the ground-floor from the fifth-story. He dropped her out of the window, and, when she was injudicious enough to moan, after reaching the pavement, he dropped all the furniture of their room on top of her. It is noteworthy that while nearly all the States vie with each other in the production of believers in the truth of the old law:

A spaniel, a wife and a walnut tree,
The more you beat 'em the better they be,
there is one significant exception. Little Delaware is apparently guiltless of wife-whipping. The reason may perhaps be that she alone keeps her old whipping-posts standing, and promises to soundly flog any man who maltreats a woman.

THE RIGHTS OF MOTHERS IN ITALY.

In Italy, by a law passed in 1866, the mother, on the death of the father, becomes sole guardian of the children. No other person can be the legal guardian, even though the father appoint one according to the desire and with the sanction of the mother. On the children attaining their majority, she need give no account of her administration of the property, consequently she can do what she pleases with it; spend to the full income, or let some accumulate to her private benefit. In fact she succeeds to the *paterna potestas*, or to the same authority as that held by the father. Should a widow marry again, the law makes provision for the summons of a family council, which, with specified legal assistance, decides whether the custody of the children and their property shall or shall not be left in her hands. All children of fourteen have a voice in the matter. It has not been found that either the children or their property suffer from being in the mother's charge; though there are some women to be found who wish themselves quit of the trouble and responsibility guardianship entails, and who would like the re-establishment of the old order of things.

THE ONLY PREVENTIVE.

I listened one evening this week to a lecture from a gentleman from Chicago by the name of Taylor. His theme was Spiritualism—what he knew and believed in regard to its manifestations and phenomena. While displaying a spirit photograph he took occasion to step aside and call our attention to the great prevalence of feticide and infanticide in our cities and among our people. He condemned it in the severest terms, calling those who practiced it murderers, etc. But he failed to tell what compels woman to the terrible extremity of thus choosing what she considers the least of two evils. I felt at the time that he did injustice to woman in not laying the blame where it justly and rightfully belonged, and I have been sorry ever since that I did not tell him so then and there. As I failed to do it I want to express my thought through your paper.

The laws of legal marriage have robbed woman of her sexual rights and placed them in the keeping of the man. Restore to woman her God-given right to control maternity and the evil of which he spoke will be cured most effectually. I consider it a far more damnable wrong to keep a wife ever liable to pregnancy than it is for her to prevent as soon as possible the consequences of so flagrant an outrage upon her nature. No woman has a right to become a mother until she desires it with her whole being. This is the first indication—the first token given her that she is qualified to fulfill the duties of so sacred a relation. When she does thus become prepared and ready, how willingly, cheerfully and patiently does she endure all that motherhood implies.

But better to remain childless than to bear an unwelcome child. The right to parentage is evolved only from mutual love and mutual desire. The product of aught besides this is illegitimate, whether in wedlock or out of it. Every child has the natural right to be begotten in right and true conditions. All parents that fail to obey these true laws entail upon their offspring at the very dawn of their existence a curse that an eternity may not remove.

I am thankful that there is one paper in our land whose mission it is to keep these facts before the people. I think every lecturer who portrays the evils of feticide ought to be able and willing to point out the true remedy.

Let woman become practically what she has a right to be, the queen of parentage, and she will never engage in the unnatural business of destroying her own offspring.

Mrs. H. A. RICHARDSON.

CORDEN, Ill., November 6, 1874.

BOUGHT AND SOLD.

I stood to-night in my foam-white lace,
With pearls in my shining hair,
And I hid my heart with a smiling face,
And the gazers said, "How fair—
How blithe and bright is the maid to-night,
Who stands at the altar there?"

And I heard them praise the costly things
That purchased my nuptial vow;
Praise the jewel that clings and stings
And burdens my finger now;
The milk white pearls that twine in my curls,
And hang like a burden on my brow.

Praise as we praise the frozen tree
That the hoar white frosts begem,
And the cold cuts keen; but we only see
The glittering diadem;
And the leaves beneath, in the cruel wreath,
We've never a thought for them.

Bought with a heap of shining gold;
Bring hither a red hot rod,
And brand my forehead, and write there, "Sold,
And lost to heaven and to God."
Yet, weak heart, wait! you chose your fate,
All jeweled and golden shod.

THE JUDEAN SCANDAL.

We are just now emerging from the terrible excitement consequent upon a huge scandal in the higher walks of life. There is apparently very many incidents connected with this scandal of modern times which recall forcibly to mind another of a very strange character which occurred some eighteen hundred years since. Although most of the parties connected with the ancient scandal were found in the lower walks of life, while the others were supposed to be denizens of the spiritual realms, yet its influences upon society from that day to the present have been overwhelmingly great and extended.

It appears from certain records which have been preserved, that a certain young Hebrew, named Joseph, a carpenter by trade, was an inhabitant of Galilee. Like other young men he became enamored with a country girl of his vicinity, whose name was Mary, and they had agreed to be married, or, in their language, they were betrothed. As far as we can learn from the history, everything went along smoothly with them for a time. But, alas, in ancient as well as in modern times, in humble as well as in more exalted conditions, "the course of true love never did run smooth," so incidents in this case transpired which were calculated to blight the fondest hopes of at least one of the parties, and cast a sombre shade over his much coveted joys. Slowly, yet surely, a faint suspicion in the mind of Joseph was strengthened until it assumed the proportions of a conviction that his beloved Mary had been untrue. Yet he still hoped against hope until time revealed clearly the fearful fact, which could no longer be concealed, that his loved one, the pure angel of his soul's loftiest aspirations, had proved false, and that she was surely with child by some other man, as he naturally supposed.

We may not be surprised that Joseph endured anguish of spirit, that he passed sleepless nights in tossing upon his uneasy couch, or that he had numerous visions and troubled dreams. The blighting nature of the affliction he endured was quite sufficient to produce sufferings of the most intense character, and while somehow his love for his betrothed was unabated, yet honor and respectability forbade that he should join his own fortunes with hers, or in any manner overlook her infidelity. But, being of a kindly disposition, after much reflection he concluded to put her away into privacy beyond the reach of the authorities, for the laws of his people were terribly stringent upon such matters, punishing the delinquent even with death.

While smarting under these torturing griefs during a troublous and wearisome night, he says "the angel of the Lord appeared to him in a dream," who, it seems, came and conversed with him for the purpose of relieving his prolonged distress. The angel told him to quiet his mind concerning what had occurred with his beloved Mary, for she was entirely innocent, that she had been blameless in the whole transaction, her pregnancy had not been the result of intercourse with any physical being, but that a very distinguished personage in the spiritual realms had been delegated by the God of Israel to beget for him a son, and Mary was the chosen one who was appointed by the Almighty to give birth to this remarkable child, who would be no less than the only begotten Son of God. The angel informed him that this fact must transpire, that a prophecy found in their sacred books might be fulfilled, which declares that a virgin should be with child, and bring forth a son. Young Joseph was entirely satisfied with the explanation, went directly and took the young woman to wife, and, the record says, had no sexual intercourse with her until after the child was born.

It appears from another portion of the record that Mary, previous to her pregnancy, also had a dream, in which she was interviewed by that very distinguished angel, named Gabriel. We are not informed how this angel obtained his great popularity, or how many came to recognize him as the veritable Gabriel so readily, but he certainly seems to have attained a wider notoriety than any of his fellows who were in the habit of holding intercourse with mortals at that age of the world. It was most likely the same party who gave Joseph the intelligence which calmed the troubled waters of his soul and induced him to become reconciled to his betrothed wife. Gabriel seems to have had a speciality of a peculiar nature, which was to inform very old and very young women that they would bear children when they could not reasonably expect any such occurrence, and quite likely he was well prepared to judge in relation to such matters. He informed Mary that she would conceive in a very extraordinary manner; that the Holy Ghost should "come upon her;" that she should bring forth a child and call his name Jesus.

Now, at this remote age, notwithstanding such a mighty fabric as the Christian religion has been erected upon these two dreams and the various incidents connected with this little story, the whole affair with great numbers of in-

quiring minds seems terribly mixed, and admits of a great diversity of opinions and interpretations.

One fact, however, stands out conspicuously upon the face of this whole transaction—and that is, the Holy Ghost, together with Mary and Joseph, have been made the victims of a terrible scandal. Two of these parties have been charged with an improper, illegal and criminal intimacy, in direct violation of the commands of God, the laws of the land and the customs and usages of the people. There are very many intelligent persons at this age who consider it entirely incompatible with the character of even the Hebrew God to become a party to a scheme which required a direct violation of his own positive commands in its consummation; in other words, they are drawn to the conclusion that if the Jehovah of the Jews was possessed of any amount of common sense and common honesty, he could not have indorsed a plan for saving the world which must be initiated by an act of *bona fide* adultery and terminated by a cold-blooded massacre of an innocent victim.

But let us not despair; this is a wonderful age. It now seems possible that means may be devised by which this mighty mystery of godliness may be happily unraveled. Shall we take no hint from the very protracted efforts which have been made so recently to illuminate the public mind in relation to the great modern scandal?

There is surely an incomparably greater demand for light and knowledge concerning all the minutæ of this ancient scandal, for it is a thousand-fold more intimately blended with the interests of civilized humanity; and since we may be brought into such intimacy with all the parties by the aid of modern spirit intercourse, why shall we not enter at once into a very searching investigation, so that everybody may know all about the transaction?

And now we must of course have a committee of—say, six—substantial individuals, and, in accordance with modern usage, they should be selected by the Holy Ghost, for it is his reputation for purity and respectability which is to be vindicated. We shall, no doubt, have a committee of very proper persons, as H. G. will select them from among his personal friends and associates, for it cannot be supposed that this distinguished individual would admit any others to his confidence.

Next in order we are to have his written statement, in which he will doubtless give us a portion of his earlier history; tell how, when and where he became acquainted with Joseph, and how he assisted him during his early struggles; how very much he esteemed Mary as a devout and eminently religious young person. He will probably give a satisfactory reason for his numerous pastoral visits, and make a positive denial that anything of an improper character ever took place between them.

We must then have the statement of Joseph, the aggrieved person who has suffered untold miseries in consequence of the intimacy existing between his betrothed wife and this notable spirit. Mary, of course, knew all about this matter, having been informed by Gabriel, the mutual friend of all the parties, previous to her conception, and she had confessed to Joseph. Still he was unsatisfied until the angel obtained an interview, and persuaded him that it was quite proper for his betrothed wife to have intercourse with such a distinguished personage. Nevertheless, Joseph's full and complete statement will, doubtless, throw a flood of light upon this vexed question. Whatever might have been the nature of her guilt he certainly condoned her offense.

The explicit testimony of Mary will be required, for it cannot be doubted that she really knows more upon this subject than any other individual with whom the public has any acquaintance, and we may well indulge a hope that if Mary will tell one straightforward story very many of our doubts concerning this grave matter will be removed. Doubtless it will be universally conceded that she was acting in accordance with the highest convictions of right, and supposed her intercourse with this Ghost was of the most innocent character—that her love was of a religious nature entirely, and specially designed to build up such holy principles in her inmost soul.

The statements or testimony of old Zachariah and Elizabeth should be presented to the committee, as they were somewhat familiar with these occurrences. However, it is not probable we shall learn a great deal from them, as they were so far advanced in life.

But in order to obtain a clear and comprehensive exposition of this complex subject the entire statement of Gabriel, the mutual friend of all the parties, becomes absolutely indispensable. He, very likely, has all the documentary testimony in his possession, as he was upon the most intimate terms with every individual connected with this whole affair. It was he who informed the Virgin before that revered individual, the Holy Ghost, had made his first pastoral visit. Gabriel must have been upon particularly intimate terms with this personage or H. G. would not have imparted to him a knowledge of any such designs; neither would he have been appointed to the very delicate office of conveying such intelligence to the unsophisticated young girl.

There can be little doubt that during the various interviews which Gabriel held with each one of the parties to this ancient scandal, confessions of a peculiar nature were entrusted to him as a proper custodian, and assuredly no one can doubt, thus far, his perfect fidelity to such an important trust.

In fact it would seem that not only Gabriel but the entire party had, by agreement, maintained the utmost reticence in regard to the details of this strange affair, with a design to leave the public mind obscured by grave doubts and uncertainties as to the real nature of the transaction. We are almost induced to believe that instead of a tripartite they entered into a sextipartite covenant of amity and secrecy, and that they have held that covenant sacred till the present time.

Now, in this age of general agitation of thought, let us have a comprehensive unearthing of all the facts in connection with this matter. Let us know who are guilty and who are innocent, so that we may understandingly condemn the one and exonerate the other. And although the duties of this committee may be very arduous, yet we have every reason to

hope that when they have made a careful and searching examination of the several statements, and reviewed the testimony connected therewith, the whole controversy will be entirely settled, for all parties will know all about the great scandal of the New Testament. We await with great interest the report of the committee.

FREE LOVE NOT LICENTIOUS.

A LESSON FROM HISTORY DRAWN BY HON. ROBERT DALE OWEN.

As long ago as May, 1831, that distinguished author and accurate observer of men and things, Robert Dale Owen, furnished for the columns of the *Free Inquirer* (a paper then published in New York city) the following account of the workings of marriage and "placements" as they are found, side by side, among the Haytiens.

It refutes, as he claims, "one of the vulgar accusations against our species; the accusation," namely, which would bid us believe that, but for the restraints of indissoluble marriage, the world would be a universal brothel."

We copy it for the readers of the WEEKLY, since the old slander is kept up with a persistency worthy of a better cause:

"Ever since the revolution which established the independence of the Haytian Republic, a custom has prevailed in the island which is not found elsewhere; and which has not, so far as I am aware, attracted that attention from the philosopher and the moralist which I conceive it most emphatically to deserve. I mean the custom which the inhabitants designate by the word *placement*.

"Legal marriage is common in St. Domingo as elsewhere. Prostitution, too, exists there as in other countries. * * Those who chose to marry, are united as in other countries by a priest or magistrate. Those who do not chose to marry, and who equally shrink from the mercenary embrace of prostitution, are (in the phraseology of the islands) *placed*; that is, literally translated, *placed*. The difference between *placement* and marriage is, that the former is entered into without any prescribed form, the latter with the usual ceremonies; the former is dissoluble at a day's warning, the latter is indissoluble, except by the vexatious and degrading formalities of divorce; the former is a tacit social compact, the latter a legal, compulsory one; in the former the woman gives up her name and her property; in the latter she retains both.

"Marriage and placement are in Hayti equally respectable; or, if there be a difference, it is in favor of placement; and, in effect, ten placements take effect in the island for one marriage. Petian, the Jefferson of Hayti, sanctioned the custom by his approval and example. Boyer, his successor, the present President, did the same; and by far the largest portion of the respectable inhabitants have imitated their Presidents and are placed, not married. The children of the placed have, in every particular, the same legal rights and the same standing as those born in wedlock.

"I imagine I hear from the clerical supporters of orthodoxy one general burst of indignation at this sample of national profligacy; at this contemning of the laws of God and man; at this escape from the church's ceremonies and the ecclesiastical blessing. I imagine I hear the question sneeringly put, how long these same respectable connections commonly last; and how many dozen times they are changed in the course of the year?

"Gently, my reverend friends! It is very natural you should find it wrong that men and women should dispense with your services and curtail your fees in this important matter. But it is neither just nor proper that because no prayers are said and no fees paid, you should denounce the custom as a profligate one. * * Learn that although there are ten times as many placed as married, yet there are actually fewer separations among the former than divorces among the latter. If constancy, then, is to be the criterion of morality, these same profligate unions—that is, unions unprayed for by the priest and unpaid for to him—are ten times as moral as the religion-sanctioned institution of marriage.

"But this is not all. It is a fact, notorious in Hayti, that libertinism is far more common among the married than among the placed. The explanatory cause is easily found. A placement secures to the consenting couple no legal right over one another. They remain together, as it were, on good behavior. Not only positive tyranny or downright viragoism, but petulant peevishness or selfish ill-humor are sufficient causes of separation. As such they are avoided with sedulous care. The natural consequence is, that the unions are usually happy, and that each being comfortable at home is not on the search for excitement abroad. In indissoluble marriage, on the contrary, if the parties should happen to disagree, their first jarrings are unchecked by considerations of consequences. A husband may be as tyrannical as to him seems good; he remains a lord and master still. A wife may be as pettish as she pleases; she does not thereby forfeit the rights and privileges of a wife. Thus ill humor is encouraged by being legalized, and the natural results ensue—alienation of the heart, and sundering of the affections. The wife seeks relief in fashionable dissipation; the husband, perhaps, in the brutalities of a brothel.

"But aside from all explanatory theories, the fact is as I have stated it, viz.: that (taking the proportion of each into account) there are ten legal separations of the married to one voluntary separation of the placed. What say you to that, my reverend friends? How consorts it with your favorite theory that man is a profligate animal, a desperately wicked creature? That, but for your prayers and blessings, the earth would be a scene of licentiousness and excess? That human beings remain together, only because you have helped to tie them? That there is no medium between priestly marriage and unseemly prostitution?

"Does this fact open your eyes a little on the real state of things to which we heterodox spirits venture to look forward? Does it assist in explaining to you how it is that we are so much more willing than you to entrust the most sacred duties to moral, rather than legal, keeping? You cannot imagine that a man and a woman, finding themselves suited to each other, shall agree, without your interference,

to become companions; that he should remove to her home, or she to his, as they found it most convenient; that the connection should become known to their friends without the agency of banns, and be respected, even though not ostentatiously announced in a newspaper. Yet all this happens in Hayti without any breach of propriety, without any increase of vice; but, on the contrary, much to the benefit of morality and the discouragement of prostitution. It happens among the white as well as the colored population.

"Do you still ask me, accustomed as you are to consider virtue the offspring of restrictions—do you still ask me what the checks are that produce and preserve such a state of things? I reply, good feeling and public opinion. Continual change is held to be disreputable; and where sincere and well-founded affection exists, it is not desired; and as there is no pecuniary inducement in forming a placement, these voluntary unions are seldom ill-assorted.

"When our nature is blackened and abused, and when we are told that we are altogether vile and unclean until washed in the consecrated waters of theology, or purified by the searching influence of the law, let us appeal in its defense to facts like these."

BRIDGEPORT, Conn. Sept. 13, 1874.

MRS. J. H. SEVERANCE:

I state a case as follows: Here are two persons; each of their own free will and earnest desire seek a partnership, and contract to cohabit with each other and no one else so long as the partnership may continue.

You take the position that the sexual relation should never be had except it be founded on reciprocal love and entered into from mutual desires. By this I understand you to mean the "higher marriage" you speak of.

Will you tell me what there is in the case I have stated so different from your "higher marriage" that you assert my questions are based on the old idea of "legal marriage," and go on to talk about two persons living together years without love—"you are my property; I own your body, etc."—and address your answers to the case you have stated, instead of the one I presented to you?

You say Beecher and Mrs. Tilton have been led into a terrible vortex of dishonesty, intrigue and perfidy. That all this is true I firmly believe; yet you say no one is injured except themselves, and lay all the blame on public opinion. It appears to me there is some one injured besides themselves, and that in this case public opinion is nearer truth and honesty than Mr. Beecher or Mrs. Tilton.

Hoping you will try once more to answer my question as I have stated it, and not as you state it for me, I remain yours for the truth,

[REPLY.]

MILWAUKEE, Nov. 1, 1874.

MR. C. S. MIDDLEBROOK:

"I state a case as follows: Here are two persons, each of their own free will and earnest desire seek a partnership, and contract to cohabit with each other and no one else so long as that partnership shall continue."

If this case be founded on reciprocal love, I call it a true marriage so long as the love continues. If it be founded (as is more often the case) upon a desire on the part of the woman for support and a home, or on the part of the man for a housekeeper and a chance to satisfy his sexual demands legally, or any other reason than love, then I call it legalized prostitution, as damning in its consequences upon both as is illegal prostitution. This latter kind of marriage is what I call the old idea of marriage. One founds the sexual relation upon love and mutual desire; the other upon some other consideration.

The intrigue, dishonesty and perfidy of the Beecher-Tilton affair was caused by the fear of the condemnation of that society that claims it has the right to say with whom and how a man and woman shall exercise their sexual functions, and the suffering that has come to them and others is in consequence of that, and not the fact of sexual intercourse.

Public opinion says Beecher and wife should live in sexual communion, even if they loathe each other. Public opinion says that Mrs. Tilton should live with Theodore, even if she love Beecher a thousand fold more, each living a lie to their own souls. Is that what you call "nearer truth and honesty?" If it is, I do not know the meaning of the two words. I claim they have done a great wrong to themselves and others, but the wrong consists in sacrificing truth to their ideas of policy in their dishonesty and not their sexual acts, and the dishonesty came in consequence of their being too weak to face a public sentiment that denies to men and woman the right to control their own reason and consciences, and this false sentiment must give way before the advancing light of this progressive age.

Yours for progress,

JULIET H. SEVERANCE, M. D.

SALEM, Ohio, Nov. 1, 1874.

Dear Victoria—Since your issue of October 31 thousands of our sisters throughout the country have in heart responded to your "Personal Greeting," wherein you publish your intention of giving private lectures to our sex.

I have always taken the same view as yourself in discussing the subject of sexuality; for to me in the "human form divine" the sexual nature is sacred and beautiful, and therefore with pure motives I am ever willing to converse with both sexes upon its grand and important mission. But a mistaken system of education has prejudiced the generality of minds, and as we are obliged to deal with circumstances as they exist, very efficient work can be done in your private lectures, and I thank you in behalf of many sisters of humanity for taking that responsibility.

How much more agreeable to truly modest persons must be your dissertations upon sexual truths, than the unpleasant details of the Beecher-Tilton scandal, with which nearly all the newspapers have been flooded; yet this has done an important work, and the future readers of history will peruse this great love story of the 19th century with the gentlest of charity toward the hero and heroine. Thanks to Helen

Wilmans Baker for her brave words in the WEEKLY of October 31 in their behalf.

If free love was respected instead of the old marriage system, womanhood would never have been wronged by Henry Ward Beecher nor Theodore have endured the sufferings portrayed in Sir Marmaduke's Musings.

Allow me to ask my sisters what they think of Charlotte Barber's letter in the same issue? It contains grand advice for womanhood. Reader, please peruse it again.

But while we blow our "bugle-blast as loud as Jamieson," let us deal charitably as well as justly with our brother man. I know the greatest of all sins is for a man to neglect the woman who has entrusted her most sacred love to him; but it is my opinion that, in the generality of cases, the old marriage system and not the individual man is to blame. All loves not in accordance with the tyrant St. Custom are so cruelly crushed by the wheel of his Juggernaut that man is almost forced to sacrifice his manhood upon the altars of popular prejudice, and thus cause both "great" as well as small men to become sneaking cowards, and leave woman alone to brave or endure the injustice of a scandalous public sentiment. Thank God, among free lovers we find a truer and braver class of men; and among the same band of reformers women are putting a higher value upon womanhood. Free love, in its purity, awakens and unfolds true, brave, men and women, even though it is a fact that its advocates number those who have traveled through the valley of deep and trying love experience.

Sister Charlotte, all our brothers who are true free lovers will say Amen to the last paragraph of your letter. Such manhood gazes in beautiful reverence upon woman, and says "hands off." I will not invade the sanctity of womanhood. I acknowledge woman's divine right as queen in love's realm; and when the woman whom I love finds in me an answering tone to her soul's deep longings, then will her whole nature flow to me, and no legality can add to its sacredness or respect.

My brother and sister free lovers, let us rally around this glorious standard of manhood's and womanhood's love, and we can defy the world's opposition. My whole being is burning with the inspiration of this subject, but I must not encroach upon your precious space. I long to go forth and preach this beautiful gospel of regeneration; for from my earliest girlhood the "hearts that bleed"—both men and women—have unfolded to me their love stories until I know whereof I speak; and from all over the country come to me letters of troubled souls, and if wealth were mine a home of refuge would I build where broken hearts would be healed, and from whose lecture hall my voice could go forth in the sublime declarations of liberty's love. More anon.

SADA BAILEY.

REVIEW OF MR. FERRON'S CRITICISM.

Dear Weekly—Will you permit me to reply to the attempted review of Mr. J. Ferron, which appears in your issue of November 7, as I consider it a very important subject, and I presume many of your readers thus consider it.

I will notice his last remark first. He seems to think that I manifest an inclination to prevent free discussion. Far from it, Mr. F. On the contrary, I am glad that you have given us your views, as the discussion of this matter will bring out thought on the subject. But, while granting this I am still so obtuse as to be unable to see any logic in your position.

Your assertion concerning extremism is faulty.

John Brown's anti-slavery principle was correct. His plan for remedying it was extremely foolish, and only resulted in his own destruction. I consider you the extremist and not Mrs. Woodhull, in applying the remedy to social wrongs.

Your experience in the teacher's desk must have been a strange one if it enabled you to observe the development of conjugal love in children prior to the age of thirteen or fifteen. My experience teaches me that this love cannot be developed until there is a basis for it, and as that basis is the amative faculty which is dormant until the above-mentioned age, how could you have witnessed its development?

Knowledge-cramming has more to do in paralyzing the mental energies of young people than sexual repression.

I still hold it to be a "monstrous" fallacy, backed by the opinions of physicians, physiologists, and even experienced stock-breeders, that an early use of the sexual functions can be beneficial. But a proper knowledge of their uses and relationships should be early imparted to the young, and the use of them deferred until the physical being is thoroughly matured and their exercise is prompted by a healthy, normal conjugal love.

It is ignorance in both parents and children—gross, willful ignorance—which causes impotence and disease in young people instead of repression.

How would it do, Mr. F., for young girls at the delicate age when you say they should "be permitted to form sexual alliances at will, for longer or shorter periods," to have their sensitive minds filled with such business to the exclusion of the process of mental development, or boys, either, for that matter?

We are in favor of the State educating everybody, but we also want good subjects for such education. And such can only result from mature parents, who thoroughly understand and obey the grand laws of life and love.

Yours,

C. W. STEWART.

A SABBATH SCHOOL teacher in an adjoining town asked one of her scholars what animals Noah took into the ark, to which she received the very prompt reply, "the leopard, the shepherd, the bob-tail monkey and the bear." Smart boy.

"Biddy," said a lady, "step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was seventy-two years, seven months, and two days old that morning.

An ostentatious undertaker of Troy, having charge of an aristocratic funeral lately, mounted the altar steps and delivered the following address: "Ladies and gentlemen will please keep their seats till the corpse passes out."

NO "BACKBONE."—The last wonderful story comes from across the water, and tells of an Irish woman who lost her bones! The victim, forty-five years old, was a patient in an insane asylum. For five years she was confined to her bed, complaining of no pain, but gradually becoming weaker, while dwindling in stature until she lost half her height. As the disease progressed, her limbs were coiled up in every possible shape, the bones becoming extremely light, soft, fragile, and atrophied in every respect. At death all that was left of her skeleton, including the skull, weighed two pounds and a half. The number of fractures was prodigious. The ribs were in a hundred fragments. Had she lived a little longer, it was thought that not a vestige of a bone would have been left in her body. What ailed her no one could tell, the disease being almost unheard of and difficult to diagnose, treat, or even name.

BE CHEERFUL.—One cheerful face in a household will keep everything bright and warm within. Envy, hatred, malice, selfishness, despondency, and a host of evil passions, may lurk around the door, they may even look within, but they can never enter and abide there; the cheerful face will put them to shame and flight.

I HAVE noticed that in order to be a reasonable creature, it is necessary at times to be downright mad.

AN affected young lady, on being asked if she read Shakespeare, assumed a look of astonishment and replied, "Read Shakespeare! Of course I have; I read it when it first came out."

DURING a recent freshet in Connecticut, an editor telegraphed to another so the scene of action, "Send me full particulars of the flood." The answer came, "You'll find them in Genesis."

"Do you keep matches?" asked a wag of a country grocer. "Oh, yes, all kinds," was the reply. "Well, I'll take a trotting match," said the wag. The grocer immediately handed him a box of pills.

A YOUNG man who knows all about it states that his experience has taught him that a flirt is a fool who delights in fooling fools, and the fool who is fooled by such a fool, is the foolish kind of a fool.

"So you are taking lessons in drawing, Sallie?" "Yes, and the teacher says I am an apt pupil, as I draw more inferences, insinuations, admirers, and allowances than any in the academy."

"MAMMA, why are orphans the happiest children on earth?" "Why, my child, they are not. What makes you think they are?" "Because they have no parents to lick 'em."

AN attempt was to have been made last week to get up another woman's crusade in Cleveland, but three or four of the leaders were disappointed about their fall bonnets, and the affair didn't come off.

ONE of the Creedmoor marksmen has such confidence in his skill that he has been endeavoring to get his mother-in-law to place an apple upon her head and let him shoot at it.

THE Boston Post says that "short dresses are coming into fashion again, and young ladies are experiencing the old, old difficulty of getting a No. 6 foot into a No. 4 shoe."

A PAPER has this advertisement: "Two sisters want washing." We fear that millions of brothers are in the same predicament.

BUSINESS EDITORIALS.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their 8th Annual Convention in Association Hall, Washington Market Building, Front street, near Green street, in the city of Trenton, on Saturday and Sunday, November 28th and 29th, 1874, for the election of officers and the transaction of other important business. There will be three sessions each day, commencing at 10 A. M., and 2 and 7 P. M.

The established reputation of this Association guarantees the divinest thought from some of the best speakers in the land. People from all sections of the country are equally entitled to a voice in our deliberations. Come and be with us.

L. K. COONLEY, President,
53 Academy st., Newark, N. J.

D. J. STANSBERRY, Secretary,
277 Mulberry st., Newark, N. J.

E. J. WITHEFORD, trance and physical medium. Public seances Thursdays and Sundays at 8 P. M., at 409 W. Madison street, Chicago, Ill.

MRS. NELLIE DAVIS will lecture in Cleveland, Ohio, during December. Societies, East or West, desiring her services, can address her at 235 Washington St., Salem, Mass.

DR. R. P. FELLOWS, the great healer, announces to the afflicted who have heretofore been unable to avail themselves of his remarkable healing power, that he is now within their reach, and that they can be treated just as effectually at their homes as at his office by means of his Magnetized Powder, which he thoroughly magnetizes, and when taken commences upon its healing mission with marvelous effect. Invalids who have been looked upon as tottering on the brink of the grave have been restored to perfect health by one or two boxes of this potent remedy. \$1 per box.

Address; Vineland, N. J.

Religion superseded by the *Kingdom of Heaven*; official organ of the Spirit World. A monthly journal, established in 1864, to explain and to prove that Spiritualism has prepared the way for the second coming of Christ. Thomas Cook, publisher, No. 50 Bromfield street, Boston, Mass.

MRS. MURR, Clairvoyant, Business and Healing Medium, cures all diseases by the laying-on of hands. Also, magnetic, positive and negative pills guaranteed to cure any disease. Seances fifty cents. Mrs. Murr, 428 Nineteenth street, Phila.

Warren Chase lectures in Cairo, Ill.; the five Sundays of November; may be engaged for week evenings in the vicinity. He returns to Iowa December 1st. Parties desiring his services must apply during November, by letter, to Cairo, Ill., as he has open engagements for all the time, which he fills up when not receiving other calls. Address for December, Colfax, Iowa.

E. M. FLAGG, dentist, 79 West Eleventh street, New York city. Specialty, artificial dentures.

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 53 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

THE Universal Association of Spiritualists, Primary Council No. 1 of Illinois, meets every Sunday at 3:30 P. M., at Parlor 16, 181 Clark st., corner of Monroe, Chicago. Free conference and free seats.

ERNEST J. WITHEFORD, Cor. Sec.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 14 West Twenty-fourth street, New York City.

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.

FRIENDS in Chicago can find a pleasant home, with board at a fair price, at 49 Walnut street.

IMPORTANT TO PERSONS WANTING TO SPEND THE WINTER SOUTH.—A lady and gentleman can be accommodated in the house of a physician, on moderate terms, in one of the most beautiful cities of the South. For particulars inquire at this office.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address box 3,791 New York City.

JOHN B. HUGGINS, of Kansas, is about to visit Cincinnati, O., and would like to make engagements to lecture at points en route. Address him at Wirtonia, Cherokee Co., Kansas.

THE MICHIGAN STATE ASSOCIATION OF SPIRITUALISTS will hold their Ninth Annual Convention in Stuart's Hall at Battle Creek, Michigan, commencing on the second Friday in December, 1874, at 2 o'clock P. M., and continue its sessions until Sunday evening, December 13. The platform will be free for the discussion of all questions tending to instruct and improve the mind and elevate humanity. Good speakers are expected to be in attendance, and a cordial invitation is extended to all speakers and mediums. Let there be a grand rally of the Spiritualists from all parts of the State and also of adjoining States. The Spiritualist Society of Battle Creek will make an effort to entertain (free) as large a number as possible. Arrangements will be made with the hotels of the city for reduced rates for those who prefer their accommodations. Come one, come all, and let us reason together.

E. C. MANCHESTER, President.

BATTLE CREEK, Nov. 2, 1874.
Spiritual papers please copy.

STEPHEN PEARL ANDREWS, of New York, is engaged to deliver a course of six lectures on "Universology" in Boston. They will be delivered in Parker Memorial Hall, on the evenings of November 16, 17, 23, 24, 30 and December 1. A "call" was addressed to Mr. Andrews by prominent citizens of Boston to secure his services, among whom were Wm. R. Alger, Prof. W. D. Gunning, A. W. Stevens, John Wetherbee, Sydney H. Morse, C. A. Bartol, Prof. E. Whipple, E. H. Heywood.

C. W. STEWART may be addressed, till further notice, at McHenry, Illinois.

CAPT. H. H. BROWN AND FANNIE M. BOWEN-BROWN, who have been successfully lecturing and holding seances in Iowa for the last six months, have arranged their plans in the same State as follows: Along the line of the C. & N. W. R. R. and its connections during November; over the S. C. & P. R. R., and its northern and eastern connections, in the first part of December, and the latter part of December and January along the C. & R. I. R. R. Parties desiring their services can address them at Mo. Valley, Iowa. After Jan. will go East if desired.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

[CIRCULAR.]

BUREAU OF CORRESPONDENCE OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to Mr. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch or bureau of its operations for the express purpose of answering such and similar inquiries, as well as for the relief of the parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business, and miscellaneous subjects.

To serve this great want; to organize and economize labor; and to extend this method of giving information into a systematized institution for the use of the whole community this Bureau formed. The aggregate of small fees, will, it is hoped, furnish a means of support to one or several of the wisest and best of the men or women most versed in the social reform, and in universological science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT; and in case its efforts are appreciated will take the necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information (more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASPNATH C. McDONALD,
DAVID HOYLE,

BOARD OF MANAGERS.

Address Mr. David White, Sec. B. C. P., 75 W. 54th St., New York.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

[The only paper in the World conducted, absolutely, upon the Principles of a Free Press.]

It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.
2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.
3. A new industrial system, in which each individual will remain possessed of all his or her productions.
4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited.

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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. H. BLOOD, Managing Editor.

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Diseases of the Liver, Spleen and Kidneys, and especially

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All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

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Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

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As well as the scientific administration of ANIMAL AND SPIRITUAL MAGNETISM in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

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NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

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WESTWARD FROM NEW YORK,

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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
23d Street, N. Y.	8.30 A. M.	10.45 A. M.	23d Street, N. Y.	6.45 P. M.
Chambers street.	8.40 " "	10.45 " "	Chambers street.	7.00 " "
Jersey City.	9.15 " "	11.15 " "	Jersey City.	7.20 " "
Susquehanna.	3.40 P. M.	8.12 P. M.	Susquehanna.	2.43 A. M.
Binghampton.	4.40 " "	9.20 " "	Binghampton.	3.35 " "
Elmira.	6.30 " "	12.16 A. M.	Elmira.	5.35 " "
Hornellsville.	8.30 " "	1.50 " "	Hornellsville.	7.40 " "
Buffalo.	12.05 A. M.	8.10 " "	Buffalo.	11.45 " "
Suspension Bridge.	1.00 " "	10.00 " "	Suspension Bridge.	12.27 P. M.
Suspension Bridge.	1.10 A. M.	1.35 P. M.	Suspension Bridge.	1.35 " "
St. Catharines.	1.35 " "	2.00 " "	St. Catharines.	2.00 " "
Hamilton.	2.45 " "	2.55 " "	Hamilton.	2.55 " "
Harrisburg.	3.53 " "	3.53 " "	Harrisburg.	3.53 " "
London.	5.35 A. M.	5.55 " "	London.	5.55 " "
Chatham.	7.55 " "	8.12 " "	Chatham.	8.12 " "
Detroit.	9.40 " "	10.00 " "	Detroit.	10.00 " "
Detroit.	9.40 " "	10.10 " "	Detroit.	10.10 " "
Wayne.	10.21 " "	10.21 " "	Wayne.	10.21 " "
Ypsilanti.	10.45 " "	11.25 P. M.	Ypsilanti.	11.25 " "
Ann Arbor.	11.00 " "	11.43 " "	Ann Arbor.	11.43 " "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	1.00 A. M.
Marshall.	1.15 " "	1.15 " "	Marshall.	1.15 " "
Battle Creek.	2.03 " "	2.03 " "	Battle Creek.	2.03 " "
Kalamazoo.	2.55 " "	2.55 " "	Kalamazoo.	2.55 " "
Niles.	4.32 P. M.	4.40 A. M.	Niles.	4.40 A. M.
New Buffalo.	5.25 " "	5.25 " "	New Buffalo.	5.25 " "
Michigan City.	5.45 " "	5.45 " "	Michigan City.	5.45 " "
Calumet.	7.18 " "	7.47 " "	Calumet.	7.47 " "
Chicago.	8.00 " "	8.00 " "	Chicago.	8.00 " "
Milwaukee.	7.30 A. M.	11.50 A. M.	Milwaukee.	11.50 A. M.
Prairie du Chein.	8.55 P. M.	8.55 P. M.	Prairie du Chein.	8.55 P. M.
La Crosse.	11.50 P. M.	7.05 A. M.	La Crosse.	7.05 A. M.
St. Paul.	6.15 P. M.	6.15 P. M.	St. Paul.	7.00 A. M.
St. Louis.	8.15 A. M.	8.15 P. M.	St. Louis.	8.15 P. M.
Sedalia.	5.40 P. M.	5.40 P. M.	Sedalia.	8.50 A. M.
Denison.	8.00 " "	8.00 " "	Denison.	8.00 " "
Galveston.	10.45 " "	10.45 " "	Galveston.	10.00 " "
Bismarck.	11.00 P. M.	11.00 P. M.	Bismarck.	12.01 P. M.
Columbus.	5.00 A. M.	5.00 A. M.	Columbus.	6.30 " "
Little Rock.	7.30 P. M.	7.30 P. M.	Little Rock.	7.00 P. M.
Burlington.	8.50 A. M.	8.50 A. M.	Burlington.	7.45 A. M.
Omaha.	11.00 P. M.	11.00 P. M.	Omaha.	7.45 A. M.
Cheyenne.	11.00 P. M.	11.00 P. M.	Cheyenne.	12.50 P. M.
Ogden.	11.00 P. M.	11.00 P. M.	Ogden.	5.30 " "
San Francisco.	11.00 P. M.	11.00 P. M.	San Francisco.	8.30 " "
Galesburg.	6.40 A. M.	6.40 A. M.	Galesburg.	4.45 P. M.
Quincy.	11.15 " "	11.15 " "	Quincy.	9.45 " "
St. Joseph.	10.00 " "	10.00 " "	St. Joseph.	8.18 A. M.
Kansas City.	10.40 P. M.	10.40 P. M.	Kansas City.	9.25 " "
Atchison.	11.00 " "	11.00 " "	Atchison.	11.17 " "
Leavenworth.	12.10 " "	12.10 " "	Leavenworth.	12.40 noon.
Denver.	7.00 A. M.	7.00 A. M.	Denver.	12.40 noon.

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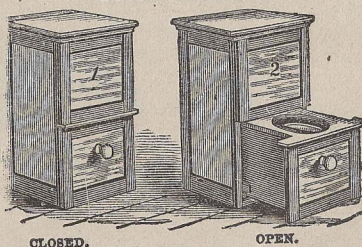
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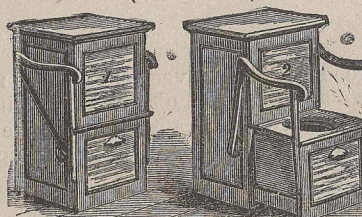


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